

49
A Humble
PROPOSAL
FOR
Parochial Reformation,
By restoring
Rural Deans and Chapters,
According to the
ANCIENT WAY
OF THE
CHURCH.

Commended to the Consideration of all CON-
FORMISTS and DISSENTERS, as the best
way to Peace and Unity.

By *J. M. Presbyter of the Church of England.*
James Mearns Rector of Ravingham in Lincoln.
Fugio Paleam ne hoc sim, non Aream ne nihil sim.
August.

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Printed for *H. Mortlock* at the Phoenix in *St. Paul's*
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A Humble

PROPOSAL

FOR

Parochial Instruction

in the

ANGLO-CATHOLIC

CHURCH

OF THE



Commended to the

By J. M. Probyer of the Church of England

Printed by J. M. Probyer at the Church of England

LONDON:

Printed for H. M. Probyer at the Phoenix in St. Paul's Church Yard. MDCCVI.

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OF THE
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A Humble
PROPOSAL
FOR
Parochial Reformation.

A N
INTRODUCTION.

CHAP. I.

THAT some of our Parochial Churches are corrupted by Immorality, cannot be denied : For some of the Members are Worldly, apt to over-reach and undermine for advantage, oppressing Fatherless and Widows, and grinding the faces of the Poor. Others Unpeaceable and Litigious. Many are very Prodigal in dispersing Slanders and Reproaches. Others Carnal, pursuing divers Lusts and Pleasures, in Rioting and Drunkenness, Chambering and Wantonness. Others swelling in Pride and Conceitedness, uneasy to Government, whom the best Rules, and most sanctified Ministry cannot Guide, that will not go to Heaven in a Crowd, striving to distinguish themselves not by Piety but Separation. Others upon small Temptations apt enough to Swear and Curse. Some very Ignorant. And others neglecting Reverence in Worship, as if Congregations could be Edified by internal Worship, which none can perceive.

A humble Proposal

Such Diseases call aloud for Cure, and Men are sensible of it, and accordingly several means are undertaken to effect it.

The Parochial Incumbent labours to Reform all. But he is a single Person, some give him the Hearing, but love their Sins too well to part with them upon a single attack, that carries nothing but Admonition in its Mouth. If he call in the Aid of the Court Christian, they fly Parochial Communion, and take Sanctuary under the Toleration.

Others in Societies of Reformation, have endeavour'd the Cure by Application to Penal Laws, and have done some good, but in few Places, and Malice and Revenge is the usual Reward of the Prosecutors; nor can that way reach all parts of the Corruption.

The Ministry therefore have in some few Counties endeavour'd the Cure by Associations, contriving Instruction by Conference, and Books fitted to the Purpose, which is highly commendable: But this is beside the Law, gives umbrage to Suspicion, and some refuse to join in it, which seems to divide the Church, and they want the Power of Christian Discipline to strengthen them against stubborn minds. In truth, nothing less than a strong united Stream of all Church Power and Countenance, will be able to carry away these heaps of Corruption, the Nuisances of Parochial Religion.

There is another way, much in vogue to mend the matter, namely to draw out the best by separation, and to leave the worst to enjoy their Corruption. This is the Sects method; but this is *Extinguere incendium Ruinâ*, to blow up the House to save it from the Fire. This feeds a great part of the Disease, cherishing Pride, Ungovernableness, Faction and Conceitedness, in the Disturbers of Parishes: This is to Cure lesser Sins by committing greater. It is contrary to the Spirit of the Gospel, advancing Division against Union, and Hatred against Love; this leaves the lost Groat to be eaten up with Rust, and the stray Sheep to perish in the Wilderness; the Prodigal is by this means never to be Recover'd, unless some dreadful Judgment drive him home; this Overturns the House of God rather than Sweeps it, and so leaves room for Gregory M. his mistake, that reads *Evertit domum* for *Everrit*, she Overturn'd the House instead of Swept it.

Greg. hom.
23 in Luc.
15.

What honour is it to a Physician to fly the Disease, or to the hireling to forsake his Flock? The Christian Ministry never left *Jerusalem* (as bad as it was) till God came to destroy it, and then they went to *Pella*. Is not this to punish the good in the Parish for the fault of the bad? and to leave them without Food,

for Parochial Reformation.

3

Food, because others abuse it? Christ reckons none but a stranger would do this; and what can it be less than Felony in him to Steal the best Sheep from the Owner. Men may permit this by a Toleration, yet God may punish as wrong to the Shepherd, and Burglary on the Shepfold; what right can Sheepstealers have to feed a Flock, over which the Holy Ghost never made them Overseers?

Can we think the Wisdom of the Great Shepherd would leave Mens Consciences to that perplexity, that they should not know their own Shepherd; but to be a Prey to every fawning Flatterer, that would soothe them in their Sins? Many in the Apostles Life-time pretended they came from them, and under that colour spread their errors; as those at *Antioch* said they came from the Apostles, to whom they deny'd they gave any such Command; so some Deceivers scared the *Thessalonians*, with a speedy day of Judgment, and charged it on St. Paul, which he denies; so many Deceivers went out, and said they came from the Apostles, which made the Church very careful to enroll such as they ordained, and sent them to their proper Places; and so Letters of Orders have come down to our time; and without them none are to be received by the true Church.

And this is equally practised by Protestants as well as Papists. How else should the People know whom to hear, or whom to obey, if many came to one place. The French Reformed Church pronounces all Intruders and Schismatics that enter into those Places and Provinces, where the pure Worship of God is already Established; and Decree they shall be severely admonished to desist, and if they obstinately persist in their Intrusion, they shall be declared Schismatics, and their Followers also, if after the like Admonitions given, they do not leave them; such also they denounce Vagrants and Schismatics, and put their Names in a black Roll or Catalogue, and they are denounced such in all their Churches. And they declare who are properly Vagrants, saying, Ministers shall not be Vagrants, nor have Liberty to intrude themselves of their own Authority, into any place which best pleaseth them; no, not when they have the peoples Approbation, says Can. 26. And they are bound to Subscribe their Confession of Faith, and their Rules of Discipline before they can be appointed to their places, Can. 9. By which we see, that whoever intrudes to gather a Congregation, or opposes the Discipline of the Church Established, or enters without being Ordained in the Established Order, or without the appointment of the Provincial Synod or Colloquy, is a declared Schismatick and Vagrant in Religion, is deposed and put into the black List.

A humble Proposal

How the Congregational Men will defend themselves against this Sentence, is not easy to divine, however they must stand stigmatiz'd with the blot of Schism in the Judgment of that Church, for intruding without Appointment, and without the settled Ordination in their Church, and acting contrary to the Established Discipline. All we think they can Answer is, that they are not of the Refugees mind, but that would shew they are Dissenters from all the Foreign Reformed Churches.

But farther, they tell us that all the Reformed, as well as Popish Churches, are mistaken in the notion of Schism (they that tell us so must have a tender Regard to their own Judgment) they say there is no Schism but in a single Congregation, to which they are joined by free consent, but sure they know, that neither our Lord, nor his Disciples when sent abroad, joyn'd any to single Congregations, but to their own Fellowship, as guides under Christ of the Catholick Church! So 'tis said of the first Converts,

Acts 2. 42. That they continued in the Apostles Doctrine and Fellowship, in breaking Bread and Prayers. And this was the Invitation to all

1 Joh. 1. 3. their Auditors, That we have seen and heard, declare we unto you, that you may have Fellowship with us, and truly our Fellowship is with the Father, and his Son Jesus Christ. Christ as the Essential

Head, join'd the Apostles to him, without any regard to places, and they all believers to them, that thereby they may have Fellowship with Christ. Now Christ is the Head of the holy Catholick Church, in which is the Communion of Saints; and accordingly to it all were added. And thus the Scripture affirms,

Acts 2. 47. That God added to the Church daily (that is to the Apostles Fellowship) such as should be saved. It could not be true of any single Con-

gregation, seeing thousands that never were in any of those Congregations, will be saved. Hence too, it appears that this first Church settled was the Catholick Church, and neither Patriarchal, Metropolitcal, nor Diocesan, and much less Congregational Church. And though bold Men flout this with Dr. Owen's *Tytire, tu patule* to Dr. Hammond's asserting the first Churches settled in Metropolis; yet this will be acknowledged true, by Men not hardened with prejudice.

They cannot but see, that Christ sent his Disciples into all the World, not to any single Place. He bid them preach the Go-

Math. 28. 19. spel to all Nations, not to any peculiar one. And to disciple them by Baptism, not by any private Compact: And to enter them in-

Mark 16. 16. to the Covenant of Grace, common to all; not to any conceived Covenant of their own forming. Nor were the Apostles Mini-

1 Cor. 12. 13. sters of any Congregational, Diocesan or Metropolitcal Church, but of the Universal. And accordingly they all baptized into one

Body,

Body, whether Jews or Gentiles, bond or free. Our Lord had nothing to Baptize Men into, but to himself as Head; nor had the Apostles any other, but to baptize to themselves as Ministers to unite them to that Head. And who durst alter this, but a few Independants bred in this Island, to the Grief and Scandal of the Christian Church Reformed, and not Reformed. In things so plain 'tis much the God of this World, can so blind Mens Eyes, that seem acute enough in other things. But 'tis possible the Teachers dare not own truth, through the Ascendency of their People over them, as the Romanist dare not through the Authority of the Pope.

What more putid thought, than to imagine the many and earnest pressings of Unity and Love, *to speak and think the same things; to be of one Heart and one Soul*, should be intended to secure a Church Covenant of Mans Invention, rather than to secure the Covenant of Grace, to which we were admitted in our Baptism; and that the breaking or disturbing this Church Covenant should be Schism, but not breaking the Communion settled in the Covenant of Grace. Could St. Paul demand in the August Name of Jesus Christ, that we speak the same things, and that there be no Schism among us, with reference only to a Church Band of our own Device? Could he call a Unity in this Tye, to be the Unity of the Spirit? could he urge it upon those sacred Mysteries, because *there is one Lord, one Faith, one Baptism, one God and Father of all*? Is not this Burlesquing holy Scripture, and the Mystery of our Salvation? 1 Cor. 1. 10. Eph. 4. 4.

During the Lives of the Apostles, there is nothing to be discerned but the Catholick Church, and Catholick Communion; for they were Teachers and Rulers where-ever they came; and their Doctrines did equally bind all Church Assemblies in all parts of the World; as the Epistles of *Peter, James, John*, do to this day; so that they could leave nothing but Catholick Communion behind them. From whence 'tis easy to guess, whence this separate Communion came; even from a spirit of Pride and Contention.

If then we should admit, that some places had no more Believers than could conveniently meet in one Congregation (yet were called Churches) they must still remain in Catholick Communion; or would be guilty of Schism, in breaking the Communion, in which they were left. It would seem strange that *Epaphroditus* might communicate at *Rome* while St. Paul lived, but when he was Dead that freedom should be stopt. Nor is it a reasonable Argument, that because a Church was one Congregation at first it must continue so, for then we may say the Church of the *Jews*.

A humble Proposal

Jews ought to be Domestical, because it was so in *Adam's* Family. But his House increasing in his life time to many thousand Congregations, were still but one Church, over which he was the chief Priest, and the Administration was partitively, as a Christian Congregation placed under one Bishop, increasing by converting many thousands within his district, would swarm into many new Congregations, yet be but one Church under the same Converter. His Duty was by the Leaven of the Gospel to ferment the whole lump of Mankind, living within the Government of his City where he was placed. For as *St. Clement* Notes, the Bishop had the charge not only of his Christian Congregation, *Clem Rom.* but ἅς μελλόντων πσεύειν of all that were afterward to believe with-
ad Cor. ep. 1 in his District.

Now we may see how Churches came to be settled in this Catholick Communion; the Apostles having Travelled far and near in the Work of Conversion, did afterwards take care of Believers in particular places, by sending faithful Men to them; as *Timothy* to *Ephesus*, and *Titus* to *Crete*, with charge to Rule the Churches in those Places, and to ordain Elders for them, as fast and as far as they needed; and sometimes themselves went to visit their Converts, as *Paul* and *Barnabas* returned to *Lystra*, *Iconium*, and *Antioch*, confirming the Souls of the Disciples, and ordaining them Elders in every Church; κατ' ἐκκλησίαν, as in *Tit.*
Acts 14. 22. 'tis κατ' πόλιν in every City; most of which Cities proving after-
Tit. 1. 5. wards to be Metropolitick, as that of *Jerusalem*, *Rome*, *Antioch*, *Ephesus*, &c. gave the judicious *Hammond* Reason to think, the Church first began in Metropolis's.

This we may rely on, that our Saviour began it in a Catholick Church, the Apostles by his Authority for Converting on, and easier Governing, settled it farther into Metropolitick and Diocesan Churches. And as Believers increased, necessity of Teaching and Communicating, forced the Bishops and Teachers to divide the Dioceses into Parochial Congregations, taking the Advantage of civil distributions of the Countries, and using the Names of the Churches, that the Places were known by, in which they were planted, of which more anon.

Schism then is a causeless separation from Catholick Communion in any of the Limitations of Churches, whether whole Congregations, or whole Dioceses, or any part of them, or any other part of the Catholick Church make such Separation. Thus Donatists Dioceses and Congregations were all Schismatics, as also the Novatians in the Judgment of the whole Catholick Church. Schism is a causeless Division in any body whatsoever, from the Catholick Church, be the number of Men more or fewer. And
 Com-

Communion with any Church sound in the Essentials is Communion with the Catholick Church, provided it be not in Schism. Even though these Churches should be so unhappy as to condemn each other in lesser matters. But Communion with a Congregation proved guilty of Schism, is to make ones self a Schismatick; nor is there any Command in the Gospel to hold Communion with any Church, but as we are bound to Communicate in the Catholick Church: that we may have Fellowship and Relation to and with Christ the Head.

To state Schism then, to be only a Church scold, or a separation of any Members from a single Congregation, is to teach that one, two or ten People, may commit a Sin, which an hundred (being the whole Congregation) can't commit; and that God takes more care to keep one or two from being mutinous, than he doth of a whole Congregation; and that our Lord prepared a Remedy to stop an offending Brother from that Sin, but none for a whole Congregation; yet one would think, if there were Reason to declare one Man guilty for an Offence, there would be much more reason to make a Hundred Guilty for the same Offence. But such absurdities Men fall into when Fancy guides instead of Reason.

But they think, that in their Church Covenant Personal consent is given, and to break it is a greater fault, than to break with the whole Catholick Church. One would think by this, they believe the Covenant of Grace entred into by Baptism is not personal Consent; and their owning it with their own mouth in confirmation is not a personal Action: That their Education in the Communion of our Churches is not an implicit personal Consent; but break through all as easie as *Samson* his Cords, but more of this hereafter.

Their finest device to escape the Guilt of Schism is, That 'tis charg'd only on the Church of *Corinth* in Scripture, and that was but a single Congregation; therefore they conclude there is no Schism but in a single Congregation. But Schism in Scripture is charged on any body Natural or Political divided. The old Garment rent is *ῥισμα*. The veil of the Temple rent is the same. *Mat. 9. 16.* The Politick Body dividing, some that Christ was the *Messiah*, some that he was not, is called by *S. Mark*, *ῥισμα*, *ῥισμα* is certainly *Mar. 2. 21.* to cleave assunder. There are many other Words used in the Scripture of the same import, which will be spoken to in the last Chapter. At present we shall consider, whether *Corinth* were but one Congregation. If there were more the Schism lay in the several Congregations of that one Church; tho' we acknowledge, there may be Schism in a single Congregation.

A humble Proposal

1. The greatness of the City of *Corinth*, induceth us to believe there was more than one Christian Congregation in it. 'Twas a City of great renown, famous anciently for the *Bacchidae*, those noble Princes that raigned in it; and sufficiently remarkable by those great Tyrants *Eetion* and *Periander*, Father and Son, that succeeded the *Bacchidae*. They bore a great share in the Wars of *Greece*, against the *Persian*, *Macedonian*, and *Roman* Empires. And had ever their Ambassadors in all the great Councils of *Greece*. Their stately Temples of *Juno*, *Venus*, and other Deities of *Greece*, shew their zeal in Religion, and numbers of Assemblies. The many Ships of War lent to the *Athenians*, shew their Ability. And the Wars waged with the *Samians*, and those of *Corcyra*, manifest their number and strength. *Craesus* to gain their aid against the *Persians*, sent them a massy Golden Lion, and four silver Tubs to wash in. It was rival for Wealth and Glory to *Rome* it self. If *Strabo* may be credited, they did not only Reproach, but dirtied the *Roman* Embassadors. *Rome* was envious at their growing Greatness, and order'd *L. Mummius* with a mighty Army to march against them, who overthrew the City. But the Situation of it was such, that it soon recovered it self; the *Ionian* and *Aegean* Sea flowing on both sides with their Silver Streams to feed it. The Port *Lechaum* of one side, and that of *Schaenus* on the other furnishing it from all parts with Royal Wealth; which made *Ovid* and *Horace* both, call it *Bimaremque Corinthum*. A place so great for resort and concourse, that it gave Occasion to the Proverb, *Non cuius contingit adire Corinthum*. This City therefore was as like to afford many Congregations as any other.

Act. 18. 10. 2. God gives us an Assurance that he had much people in that place, but one Congregation is not much People, and less than he had in many lesser places. This was also revealed after *St. Paul* had converted several Families there, *Crispus* chief Ruler of the Synagogue believed and all his House. And many more of them believed; and after all this *St. Paul* continued there a Year and six Months.

1 Cor. 4. 15. 3. There were a great number of Teachers there beside *St. Paul*, insomuch that he ules a Synecdoche to expresse them. *Tho' you have ten thousand Instructors in Christ, yet have you not many Fathers; for I in Christ Jesus have begotten you by the Gospel.* We read of *Apollos*, *Softhenes*, *Stephanus*, *Fortunatus*, *Achaicus*, &c. Elders of that Church, while *St. Paul* kept the Episcopal Power in his own Hands, ordering the Excommunication of the incestuous Person, charging them in the Name of our Lord *Jesus Christ* when ye are gathered together, and my Spirit with you, to deliver such a

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one to Satan. And upon his Repentance he orders his Absolution. *1 Cor. 5. 45.*
And tells some he would come to them with the Rod of Discipline. 'Tis no way imaginable, that so many and great Apostles, should be there to attend one, two or three Congregations. *2 Cor. 2. 9. 1 Cor. 4. 9.*

4. The Schism it self shews there were many Congregations, for they that were for Paul would not go to Apollos meeting, nor they for Apollos to Paul's meeting. Can we suppose them to join in Communion with the Men they condemn? How could the Schism be discovered, though some words might privately pass, if they worshipped together in one Communion?

5. The Apostle names many Churches or Congregations in that City, for he commands, That the Women be silent in their Churches. *Αἰγυναικες ὑμῶν ἐν παῖς ἐκκλησίαις σιγάτωσαν.* 'Twas their own Women in their own Churches, otherwise the Command had been in vain to them; for they could not stop the Exorbitance in other Cities. Whence we may conclude that Corinth was a Mother Church, and had many Daughters. St. Clement complaining in their Second Schism (which could not be more than twenty Years after) that they had rejected their Presbyters, proves they had many Congregations, because they rejected not all their Presbyters. He also gives the direction about their Women. *τὰς προηγμένας ἡμῶν αἰδεσθῶμεν, τὰς πρεσβυτέρας ἡμῶν τιμήσωμεν, τὰς νέας παιδεύωμεν,*—but *τὰς γυναῖκας ἡμῶν ἐπὶ τὸ ἀγαθὸν διορθώσωμεθα.* Let us correct our Wives to what is good, that *τὸ ἐπεικὲς τῆς γλώσσης αὐτῶν διὰ τῆς φωνῆς* (or as Clem. Clem. ad Alexandrinus reads *σιγῆς*) *φανερὸν ποιησάτωσαν.* And farther, he forbids them, *προσκλίσεις*, sidings or inclinations to parties, which probably was the things St. Paul had silenced them for before. And in truth female Zeal for Parties hath contributed too much to the flame in England as well as Corinth. *1 Cor. 14. 34. Cor. ep. 1. S. 21.*

A late Defender of the Schism proves the Church of Corinth had but one Congregation, because St. Paul and Clement call it the Church of Corinth. But that would prove Jerusalem, Rome, Antioch, Ephesus to be but one Congregation, for they also are called by that Name. And so is the Catholick Church too, yet hath more Congregations than one in it. A Church in Scripture is sometimes taken for a worshipping Congregation, without power of Government, as *1 Cor. 14. 4.* He that prophesieth edifieth the Church, that is, the Auditors. So verse 5, 28, 33, 34. yet St. Paul had then the Government in his hand, as is proved before. And such are the Congregations in London, all which united make but one compleat governing Church, and no more were four hundred Synagogues in Jerusalem.

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But 'tis farther urged that the Church of *Corinth* met in one place. It may be true distributively taken, all the Congregations meet in *London*, in one place, though in several Assemblies. It may be true too, that the Representative Church of many Nations may meet in one place, to dispatch what concerns the whole. But can't prove that a City Church, called so all through the Scripture consists but of one Congregation. Nor doth the Phrase ἐπὶ τὸ αὐτὸ force any such sence. For it is Neuter, and that usually signifies things that they meet about, the same thing or business. 'Tis false Grammar to make it agree with τόπος Place, but true if ἔργον or πρᾶγμα be understood. The Ellipted Substantive is usually expressed by the Gender, as *bibere frigidam, Aquam* being understood, so συνεκλεκτῇ supposes ἐκκλησίᾳ, 1 Pet. 5. 13. so St. Chrysost. in 1 Tim. 3. δύο ἔχεν κατὰ ταύτην γυναῖκα supposes χρόνον. so Acts 27. 3. τῇ τε ἡμέρᾳ supposes ἡμέρᾳ. so Acts 20. 15. τῇ ἐπιύσῃ and ἑτέρᾳ, which we render the next, and the next day according to the Sence and Gender. The Adverb αὐτῷ signifies place *hic* or *ibi* in the New Testament, but αὐτῷ is a Relative, and refers to its Antecedent, mostly the Business about which they come together. So must that place συνήχθησαν ἐπὶ τὸ αὐτὸ, Acts 4. 26. be construed; for though the Kings of the Earth opposed Christ; yet they never met in one place to do it. They gathered with one Accord or about the same business, *id est*, to destroy Christianity. And so should Acts 2. 44. be explained, all that believed were of one Accord, rather than were together, they being too many to be together; and could not be together day and night; and their numbers being at least 3620, would have appeared as a Riot, and menaced the Government, to see such a Body to keep together. They having been troubled with such routs of People before, as Acts 21. 38. Theudas and Judas of Galilee, and were very jealous of them; nor was it likely any place but the fields could contain them, and that would be inconvenient enough for Prayers and the holy Communion; besides the difficulty of providing themselves Food and Rayment in such Crowds.

But they might meet for worship in separate Assemblies, for that would be about the same business, though in different places, to avoid offending the Government. So 'tis said of Joab and Abner with their Men: They met together, but one on one side, and the other on the other side of the Pool at Gibeon. United in the meeting and design, yet divided in the Place. And so do the Christian Congregations. They come together to the Altar of Christ though in different places. And accordingly Montanus renders it *in idem* to the same thing.

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The Church of *Jerusalem* is said to meet *ἐπὶ τὸ αὐτὸ*, yet one may see it was not in one place, by what is said of *Pete*; that getting out of Prison, he came to a meeting in *Mary's House*, the Mother of *John Mark*, and directed them to tell *James*, and the Brethren in another place, of his escape, and then he departed and went to another place; which shews they had several meeting Places. If we consider the Numbers of Believers in many great Cities, the many Presbyters, their dangers created by great meetings among their Enemies; the few or no Places fitted for great Congregations; the little Benefit that could accrue to them by crowding together, and the forced Construction of Scripture to prove their meeting in one Place, and the known Practice of those first Churches, that they met in *Cryptis*, secret Places; and in *Antelucanis Conventibus* before Day, unbyassed Men may easily satisfy themselves that they worshipped in several small meetings in every City. Especially seeing we read in a few Years after, what numbers of Churches were built for their Reception in every City, yet all making but that one City Church for teaching and Government, as we find continued down to our times. Except among these Innovators that think it strange they should not be allowed to make Amendment to what the Apostles settled after so many Years of enjoying the Gospel, which notion of theirs may propagate Schism as long as the World endureth. The way therefore of Separation will not only not Reform the Prophaneness of Parochial Churches, but will and doth increase the Nations Sins. For as Division is the worst thing can befall a Nation; so is Schism the worst can befall a Church, and both follow separation. Besides, it carries Pride and Conceitedness in the separating Part, to value themselves Saints, and all the rest Sinners. *They say stand by thy self, come not near me, I am holier than thou.* The Pharisee thanks God he is not like this Publican, tho' in truth ten times worse. They fire off mortal Invectives against those they forsake, to justify their Desertion. They think flanders lawful to convert Men from the Church, to their Schism.

Act. 12. 12.

v. 17.

Isa. 65. 5.

A late Martine-mar-Prelate tells the World of Church-mens mounting Pride, That they are very tender of the Romish Synagogue — Unwilling to give her Children Offence, by altering one Pin in their Ceremonial Fabrick — That his Adversary would say any thing would make for his purpose — God deliver our Children from such Spiritual Guides, when we are dead — We must throw up our Bibles, and go back from whence we came, if we follow them — In the Church is a malignant Spirit against serious Godliness — Ecclesiastick Jack-Dawes set the Church above Christ — The New Church set the Church above Christ — I see Clergy-men that are a scandal to the Ministry, under

S-d. Introd.

16.

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ib.

ib.

ib.

f. p. 23.

p. 24.

p. 27.

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- p. 36. the smile of my Diocesan the Bishop, (meaning Dr. Tho. Barlow) did not Rule for Christ, but in all things carried it so, as to grieve
- p. 48. the Righteous, and rejoyce the Wicked — O! the misery of such Souls as are under such Leaders — The Saints in Glory could they reach
- p. 51. them, could not escape their Malignity — I think 'twas my unhappiness to be Educated in the National Church — The Discipline of the
- p. 62. Church is more Popish than Protestant — The Discipline is Church
- p. 63. Tyranny — In Arch-Bishop Laud's time, there was a design, to reunite the Church of England to the Church of Rome, but stop'd by
- p. 68. the Inferiour Clergy and Common People — Are these the Priests of
- p. 74. the God of Love, who neither own nor know the Image of God when
- p. 76. they see it — The bitterness is five times more on the Church Party than ours — People sit under a dumb, ignorant or careless Ministry.
- p. 82. — Such a Jovial and not over serious Clergy are well suited to an unthinking People — The Clergies Learning lies in the midst of Trifles.
- p. 83. They understand every thing better than their Bible.

p. 35. These Invectives are not the less sinful because Men know them to be generally false, nor are they worth transcribing, but to shew the Viperine Issue that Schism produces, yet the Author calls Schism a *Bugbear*, as if it could affright none but Children. But alas! who can recount the wretched Brood its teeming womb brings forth? It divides the Church, and so renders it contemptible. And the many Sects it makes, brings many to doubt whether any be true, and hinders from hearty closing with any, not knowing which is true. Every Article of Faith the more it is disputed, the less 'tis believed by the People. But the worst is, that 'tis very apt to turn civil Government to civil War, which *England* knows by sad Experience.

It hath already forced a Toleration, by which a Floud of Errors are let in upon the People, and by it the Romish-Factors are sheltered, with other Sects no less pernicious to Truth and Unity. And should at length the separation prevail, we may see the *French* Tyranny a foot in *England*. For though they talk of Liberty, yet the Congregational Men in *New England*, drove the Anabaptists spreading in Connecticut Patent, into *Rhode Island*, out of their Country, and whipt away the Quakers. And when Mr. *R. Williams* Minister at *Salem*, propos'd for Liberty of Conscience in behalf of himself and Followers, they chose to banish him out of the Country. And if we remember well, Mr. *Corbet* affirms, none is a Freeman in that Government, but who is also a Member of one of their Congregations. We therefore intreat all, to avoid these Sins, and Mischiefs, by complying with us, in what all Men of sober Principles esteem lawful, in reforming our Parochial Congregations; and recovering the Ancient Discipline

pline of the Christian Church, before Popery got footing. And though some part of it hath past through their Hands, we should no more reject it than our Bible, Creeds or Baptism.

The strongest Bar in our way, will probably be, That fond Opinion the Sects have been quox'd and wheedled into by the Demagogues, That all Church Power is Originally, Radically and Fundamentally settled by Christ in the People. Giving them the Popes Supremacy, making them Vicars of Christ. From which Delusion they might be brought, would they carefully Examine this Question, Whether Christian Pastors were before Christian People? or Christian People before there were Pastors? For whether the Church be constituted, or to be constituted, to whomsoever the Power was first given, to them it still belongs, because our Lord never made a second Disposal.

None is so void of Knowledge but he understands, That Jesus Christ the first and great Bishop of Souls, was Ordained and Commission'd by God the Father before there were any Christian People. That he called Disciples, and after three Years teaching, Ordain'd, and sent them, saying, *As my Father sent me, so send I you.* Thus far the People are not concerned. Then he sent the Apostles, to teach and Baptize all Nations. The People neither chose them, nor sent for them. They might have staid away till Doomsday, had they waited the Peoples call, or Election. Then did the Apostles send several Men ordained by them, into several Places where they had Converted Men. And to others they went themselves; setting Bishops and Presbyters over the People, whom they thought fit for the Work, without asking leave of the People. To these Ordained Men they gave Power to Ordain others in Succession, as to *Timothy* at *Ephesus*, and to *Titus* in *Crete*; whom the People neither desired, nor opposed. The following Ages of the Church, are to be shewed from Authentick Records of Councils and their Canons, where the Peoples Power will appear as little as in the Scriptures.

Nor can Men without Shipwrack of their Reason, imagine a Christian Church, without an Officer before them, to baptize them into the Church. So that all Church Power must come descending from Christ, not ascending from the People. They therefore do but invade the Throne of Christ, when they pretend to use it.

There is a dispute in the Greek Historian, whether the Hen or the Egg were first. One says the Hen, the other Replies she was hatched out of an Egg. The other says, the Egg was first, but was told some Hen must lay that Egg. Their Notions could not unriddle this Mystery; but had they look'd into holy Writ, they

Polybius.

they had found that God Created the Hen with her Seed in her. So would these People consult the Scripture, they would find the Lord Jesus at Top, and all Church Officers in seemly Order coming down from him; Except where themselves authorized the People to be Electors in chusing Deacons to serve Tables; and encouraged the People present, to applaud the Bishop Elect by the Clergy and Nobles. They never sending to the People over all the Diocess to meet, but accepting their *Feliciter Electum*, utter'd in a shout by those about the Cathedral, at the Bishops publication. And even this was taken away again, upon the Murders committed at some Elections.

There is a late Prop clapt under the Peoples Power to support it, That where a Company of Men know and believe the Christian Doctrine, they are a Church without any Officer. But this implies some Teacher to be before them by word or writing. And such a Church is an unorganized Lump, without a Tongue to Preach, or a Hand to administer Sacraments. Nor were they admitted into the Church at the Door of Baptism; and therefore the Church would never call them *Fideles*, because not Regenerate by Baptism: nor could they Baptize themselves. *Frumenius's* Case, a private Christian amongst the *Indians*, can mean no more, than that he disposed them to the Grace of Regeneration; which they were to receive in Baptism; and so came to *St. Athanasius* for Ordination. If any of them had died before it could be had, they are charitably believed to be saved in their Devotion. But such instances prove no more Salvation without Teachers, than that of the Thief on the Cross, that one may be saved without Baptism, the Eucharist, Prayers, Preaching, or being in any Church State. But what will not Men imagine rather than own their Errors? However the old Rhythm tells us, *Syllogizari non est ex particulari*. The surest way is to follow the known Footsteps of Christs Flock, and accordingly to close with us in Recovering our Parochial Churches, to the Ancient Standards of Piety.

But some may say that Christian Discipline declined in the latter times of these Deans and Chapters. Be it so; for there was a general Decay of Zeal, whose Bellows were not used to blow off the dead Ashes; yet it never quite sunk, till *Otho's* fatal Canon, that ordered Arch-deacons to sit in those Chapters. And the Roman Indulgences, purchasable in open Market, by the *taxa tit. 19. Camera Apostolica*, and sometimes vended by Missionaries at half the Rate, and often Mens Sins discharged, for visiting some Altar, that the Pople indulged, did much hinder the Chapters diligence, and the Peoples Repentance, which were

were baffled by such pardons. But these things are now in the Grave.

'Tis hoped that none of the Established Church will take Umbrage of suspicion at this humble Motion, as if some Innovation were attempted, in the Government of it, nothing being aimed at, but restoring a part of it, unhappily neglected for many years, to the great Detriment of the Church. 'Tis scarcely possible, the Schisms and Factions of this Kingdom could have grown so fast with so great a disaffection to the Fathers of the Church, had not this part of the Government been neglected. Haply the Presbyters might take offence that their help was laid aside. The Diocesans are as lofty Cedars, whose Heads are as high as any Trees in the Golden Grove: but their Roots reach not the fat and warm Soil, for want of this Application to their People. Their benign Influence is intercepted by a Court established by our Lord; but never to appear to any except litigious, prophane and contumacious Wretches; too hard hearted for gentle Admonitions and Reproof to work upon. Its language is Fees, its Instruments are Fetters of Suspension, and the Sword of Excommunication. True Weapons indeed of the Christian Warfare, but should never appear, but in the last Necessity, and with the greatest Regret of Heart; but are used by them as Compulsories in their Method of Law. This is too sowre a Face for a tender Father to appear in, to any but Men given up for deplorable.

Some milder Application is absolutely necessary to exhort, intreat, convict and admonish people; and small matters to be heard summarily, and made up privately and speedily, before they come to a Court. This Course hath been taken since the beginning of the Christian Religion. The Apostles first converted Men in Person; when Believers increased they sent out *Legati à Latere*, Men from themselves, to carry the Blessing, and to instruct the People as they advised them: Witness *Crescens* sent to *Galatia*, 2 Tim. 4. *Titus* to *Dalmatia*, *Tychicus* to *Ephesus*, &c. before a new Bishop was fixt there. And when the Church increased, and Dioceses were limited, the Diocesan kept Presbyters at his Table, and in his Pay, sending them abroad to convert, and guide, by Admonition and Instruction, where himself could not come.

The Church yet more encreasing, the Diocesan ordained a Chorepiscopus, to guide the Regions of his Diocess, and to convey his Directions to the People. But this Officer growing in Esteem, ventured too far on the Bishop's Office, and was therefore laid aside. Then Arch-Presbyters, and Arch-Deacons, and Deacons were made use of, as Channels to derive the Streams

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Streams of the Bishops Favour, Vigilance, and Instruction to his Flock, to hold them in Union, Piety, and Peace. At length all issued in a settled way of dividing Dioceses into Deanaries, according to the civil State, Decennaries then in use; and appointing Deans, and every Presbyter within it to make up a Chapter, by whom the Bishop sent his Instructions for the People, and received Informations from them, of all that was necessary for him to know. They were his Mouth to comfort and guide his People. What was above their Power and skill, was referred to the Bishop. By which means the Flock had free intercourse with him, knew his mind in all great concerns, and were endeared to him; which edified mutual Love.

* *Tours*
Conc. Turon.
can. 7.

At length some Bishops made these Deans Judges in Spiritual matters, under a certain Rent, which gave the first Occasion of Distaste, as appears by the Synod of * *Tours*, Anno 1163. in which they are deposed from that Employ. They had also Judgment in Matrimonial Causes, which are nice matters, and our Canons blame them for failing in them; which happily occasion'd *Otho's* sending Arch-deacons to sit among them, and so disused the Diocesans from their service; which we desire to restore, to recover Discipline, to regain the Reverence of the Diocesan, and to stop the Growth of Popery, and all other Heresie and Schism.

We can't doubt, but what Peace and Love, the sower Face of Citations, and Censures, and speaking in Court Language, may have lost, will be recovered again, by the regard thus shewn to the People, comforting them in their Duty, defending them against Oppression, preventing Suits and Contentions, as far as good Counsel, and services of Love can prevail, and discountenancing Litigious Men, and encouraging Love, Piety and Religion in our Parishes. If seducers with good Words and fair Speeches can deceive the Hearts of the People; why may not true Guides with sincere Sweetness, and sound Instruction, enlighten their Minds, and bow their Wills to a true Love of God, and their Guides in the Faith?

People with good looking to, may be kept right in their Way; but if the Bishop live forty Miles from them, and the Arch-deacons twenty, then Opticks fail; so that the People see not them, nor they the People. But these Deans and Chapters, living always among them, will be able, and ready to supply the needs of the Church, in the kindest methods to the People.

We can't imagine the Fathers of the Church will suspect these Chapters, to Court the People for any sinister End, seeing 'tis hard to find any one Incumbent in *England*, that is, not convinced in Conscience, of the *Jus Divinum* of Episcopacy; and knows not
that

that to separate from them, is to fall into the foul Sin of Schism; and to perjure themselves against the Oath of Canonical Obedience: And have been taught at the loud Mouths of Cannon, that to undermine the Bishop is to destroy the Presbyter. And render the Ministerial Office a scandalous thing, to put the Churches Patrimony to a new Sale; to rob God of Tythes and Offerings, to give all Heresies a more kind Entertainement than the Christian Faith; and to gratifie all the Enemies of our Church and Religion, which none but Incarnate Devils would Attempt. How then should such Suspicions enter into the Hearts of charitable Men?

Yet farther; nothing can be propounded, to reclaim an Exorbitant Clergyman more gentle, secret and insinuating, than thus to employ him. For he will be oft perfumed with the pure Air of Wisdom, and Piety, that breathes in such Societies. He will have charming Examples before his Eyes. He will find himself a Prosecutor instead of a Promoter of Vice: He will be an Inspector of others Immorality, and thereby a Corrector of his own. In that Society a Curse will be an astonishment, a lewd Discourse will raise disdain, jests on Religion will cause abhorrence, any mock at Godliness will move Hissing; he will be so unlike a good Divine, that he will hate himself for his folly; and be awed by the many Eyes upon him; he will fear that what the Chapter knows of him, will not be long unknown to his Diocesan: Now *disce militare Miles*, let him learn to war as a good Souldier of Christ; for he hath exchanged his Comrades, for Men of Discipline and sincere Morality. He will see his trifling Companions shrink from him, and lead the way to Reformation, as not able to resist the Power of Godliness. And accordingly will conclude, the time is come, that the Salt which hath lost its savour will be cast to the Dunghill, and trampled under the feet of Men, which will force him to turn hypocrite if not a sincere Christian.

If we prevail for the Aid and Favour humbly desired; we shall soon see the Beauty of Holiness in the Face of our Parochial Congregations: a sweet and unblamable behaviour in their Conversation. Each Person will be a shining Light in respect of his Knowledge; and a burning Light in respect of his Devotion; and a complying Light for his Charity. We hope to see Drunkenness as rare in *England*, as *Italy*; and Swearing as strange as a venomous Beast in *Ireland*, and Cursing as strange as Wolves in *England*; that Blasphemy will be as strange a Prodigy amongst Men as Angels, and Pride of Dress as rare as among the Naked *Africans*: We may have then Reason to say, the Kingdom of Heaven is at Hand. The great Men will be mountains of Holiness.

linefs. The Scullions in the Kitchin will be like the Pots in
Zech. 14. 24. *Jerusalem, Holiness to the Lord.* There shall be no more a
Canaanite, a profane Person in the House of the Lord of Hosts.

The People shall not barely lend their Legs, to go to the Af-
 semblies; or their Ears to give Religion the hearing; (which is the
 top of some Mens Piety, as if Worship were too sacred for com-
 mon People) but every one shall Assist, with Heart, Voice, and
Phil. 2. 11. Gesture in the holy Service. *Every Tongue shall confess that Jesus*

is Lord, and with the Mouth Confession shall be made to Salvation,
Rom. 10. 10. *as well as with the Heart, he shall believe to Righteousness.* The
 Eye shall look up and aim its Praises to the true Object. By
 lifting up holy Hands, he shall shew that Heart and Hand joyne
 in glorifying God. He will shew a humble knee as well as Soul
 in Adoring him. All that is within and all without him, shall
 Praise his holy Name. Heart Devotion is the Root of Worship,
 but doth no more Edifie a Congregation, than the Quakers silent
 meeting, because no Man sees what the Heart is doing. Our
 People will be taught to glorifie God in their Souls and Bodies

2 Cor. 6. 20. which are Gods. To press Heart Devotion only, without Reve-
 rence in Worship, is a shelter for Hypocrisie, and invisible Reli-
 gion; seeing none can perceive whether the Mind Worship or

not. The Apostle calls *Sacrifice of Praise the Fruit of our Lips,*
Heb. 13. 15. *giving thanks to his Name.* Its Root is in the Heart, but its Fruit
 appears in the Lips; without this Fruit we can't be assured of the
 Root. Wherefore in all well order'd Worship this Fruit is re-
 quired. In the Jewish Church 'tis plain by that of *Exra,* *They*

Ex. 3. 11. *sung by Course in Praising and giving Thanks unto the Lord, because*
he is good, because his Mercy endureth for ever. And so is the
 Christian Church directed; *speaking to our selves in Psalms and*

Eph. 5. 19. *Hymns, and Spiritual Songs, singing and making Melody in your*
Hearts to the Lord; which is the general Instruction for the Chri-
Col. 3. 16. stian Liturgy, order'd also to *Colosse* in Words of the same im-
 port.

The main of Publick Divine Worship is Praise, and no won-
 der, for Prayer is Natural; Praise is Supernatural; Prayer Springs
 from wants, Praises from Grace; Prayer is self-seeking, Praises
 self-denying; Prayer is most affected by carnal Man, because it
 seeks some good for himself, Praises are best affected by Spirit-
 ual Men, because they design nothing but Glory to God. Earth-
 ly Men therefore find little Pleasure in Praises, because 'tis too
 heavenly, Spiritual and self-denying Service. Hence of the ten
 Lepers our Lord cured, one only returned to give Glory to
 God, though they all joyned in Prayer. The best Grace which
 is Love, cannot shew it self better, than in those two Species, of
 Appre-

Appretiation, and Benevolence ; crying out in an Ecstasy of Joy, *My Soul doth magnifie the Lord.* Prayer hath its great use while our wants last ; but Prayer enters within the veil, and will be the Glorious Employment of Eternity. To which we shall strive to prepare our Congregations, that in the next Life they may the more readily give all Honour, Glory, Praise, Power, Might, Majesty and Dominion, to him that sitteth on the Throne, and the Lamb, for ever more.

Grant O Lord, that this undertaking may find Assistance and Encouragement among the wise and able ; and be carried on by thy Gracious Providence ; that the weak, and sickly State of Religion in our Parishes may be recovered. And that the Poor, Ignorant, and Sinful Members, may be restored to a strong, wise, and lively vigour of true Piety, and Sincerity, Through Jesus Christ our Lord. Amen.

CHAP. II.

THE Christian Church is a Body of People called out of the World, and united in the Fundamentals of Christianity, and due use of Sacraments of Christs Institution, governed by lawful Pastors. These are so Essential that if either be wanting, it ceases to be a sound Church ; seeing to throw ones self out of the Body is Schism, out of the Faith is Heresie, out of Sacraments is Apostacy, and from lawful Pastors is Anarchy, which is utterly inconsistent with this heavenly Body. Such a Church is this of *England* established by Law, yet finds it self attacqued by many Dissenters ; some from *Rome*, others from Home. The last having far more Heads than *Cerberus*, or the *Lernean* Serpent. It stands like the Almanack Man, shot at with Arrows on all sides. Burnt in the *Marian* fires, but like a *Phoenix* raised out of its own Ashes by a Virgin Queen, Murdered in a Popular Rebellion, revived by the *Caroline* Resurrection. Doomed again by an unkind Father, and rescued by a kind Daughter, yet its Enemies still hope some happy Juncture to destroy it.

But what can the lesser Sects expect, that they continue their Animosities ? will their Barns stand, when our Synagogues fall ? Can their slighty Brick Conventicles hold out against the *Roman* shocks, if our weighty Cathedrals tumble ? Must *England* have no peace till every Sect obtains what it calls Truth ? The Atheist will have no God, the Socinian no Trinity, the Deist no Bible,

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the Presbyterian no Bishop, the Independant no Priest, the Anabaptist no Pædo-Baptism, the Quaker no Sacrament, must this Church be distracted till all these are satisfied? Whither then must Christianity go? O unhappy Land! that hath bred so many Sects to destroy its Peace and Truth.

*Clem. Rom.
Ep. 1. ad
Cor. p. 61.*

The ill effects of these distractions to common Christianity, are shewed by St. Clement the Apostles Companion, who tells the *Corinthians*, *their Schism hath perverted many, made many heartless: ran many into doubtfulness of all; and drove the whole Church into Sorrow.* It hath brought forth Atheists denying all Religion; Deists denying all revealed Religion; and Erastians that deny any Church Order of Divine Institution. And what is worse they have forced a Toleration to Hell, to vent all its Impieties without controul, which hinders Execution of the Laws against Immorality, the several Sects being loath to disoblige any by Prosecution, fearing it may bring hatred upon their Party. And usually if one Party prosecutes, another cherishes and exclaims against Persecution. And all under pretence of Liberty of Conscience, defend Liberty of unconscionable Acting. And worse yet seems to threaten us; that as soon as our Foreign War is over, we must fall into an unnatural War amongst our selves.

The hope of Cure is small, seeing all the Sects refuse any Judgment, allowing no Judge but the Light within, which is themselves, though in trifling Disputes. Thy refuse to be taught by the Church, explaining Scriptures in the Sense of the Primitive Church, which is the sense of our Lord and his Apostles. The Christian Religion presents us for our Guides, the holy Scriptures containing the Rule, and the Ministry to preserve the Sense of it. The *Roman Church* deprests the Scriptures, and advance the Ministry. The Sects deprests the Ministry and advance the Scriptures, but in their own private sense; by which we may have true words and false sense; but the Wisdom of Christ, advanced both to Guide the Church; which being refused, both sides may be presumed to err, going out of God's way. Both are resolute and so leave little hope of Peace and Unity.

Gal. 1.8, 9.

St. Paul pronounces *Anathema* on any that Preach any other Gospel than *what he Preached.* And that Preached any other Gospel, than what *the Church revealed.* So that the Words of the Gospel, and the sense of the Church, make the same Gospel, and different Words, or a different sense make another Gospel, and a Curse is clapt on the Preacher of it. Yet nor *Rome*, nor Sects fear it, and so leave the Union of all the Parties hopeless.

C H A P. III.

THESE Divisions have render'd this Nation contemptible. For from hence the *Scots* ventured in 1638, to rebell against the Government, and in 1643, to impose their Covenant as a yoke on us; and with their Armies harassed the North, till the People complained to the Rump, they were brought to their last Morsel of Bread. And hence too, the *Irish* ingaged in the bloody Massacre, encouraged (says Cox) by the *Scots* Example.

Dugdale's
Review.
Cox hist.
Ireland in
Preface.

The *French* said *England* resembles two fat Calves necked together, wasting their strength against each other, and so may be driven by the Butcher to the Slaughter. And oft say, Cardinal *Richelieu's*, Spirits walk up and down in *England*, to hold this Warlike People in employ against each other. They believe a Kingdom divided against it self cannot stand. The Papists say we are so harassed with our own Factions, that we must throw all into their Lap at length for Peace, when we are sufficiently tired with our Contentions, which is the strongest Cable holds them fast from failing to us.

What can invite any to come over to us that are so distracted among our selves? What needs any to condemn us, that so fiercely condemn one another? What benefit could our Allies promise themselves from us that can scarcely defend our selves from one another? *France* would make all our Sects Pensioners to them, were they not too forward to dissent of their own Accord. They cannot wish us a greater mischief than we do to our selves. How should our Neighbour Nations believe we have any Faith, that have so much Faction? Or any Love that have so much Dissension? They may conclude we have none wise enough to Guide, or none humble enough to Obey. For our Peace, we are more beholding to our Enemies that awe us, than to our own kindness to each other. The Princes abroad call our Nation Regicides, and the Papists call us Hereticks, and the Reformed think most of us Schismatics. Why should not the Wise and Ingenuous blush at these Scandals, and recover their Country if they can?

'Tis confest that there is little hope of recovering many Dissenters. For some do it out of Opinion that Christ's Flock must be a little Flock, and huddle like a Covey of Partridges together, and fly all National Communion as impossible to be pure. To comply with these is to drive them from their own Opinion and Practice into a new separation. Their very Successes would prove their Ruin. For it might make them a great Flock, which they

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they say is against their Judgment and Conscience. So that our Queen submitting her Crown, and the Bishops their Mitres to their feet would only run them into a new Schism.

Others dissent to secure Afflictions to themselves, believing *they can't enter into the Kingdom of Heaven, but through many tribulations*: Assuring themselves that Gods People are an afflicted People, and therefore Cross the Laws of Church and State, and hold contending with the Magistrates, to be taking up the Cross of Christ, and following him. Should these be taken into the Establishment, it would hinder their tribulation, and deprive them of their dear Mark of God's People, *their Afflictions*; and so force them to a new Separation.

Others dissent to distinguish themselves from the World; they believe that Christs Church must be separated from the World. If therefore you would draw them into a National Constitution, they could have no World in their view to rail at. If the Apostles had succeeded to baptize all Nations as our Lord directed them, that all had been Converted, these must have separated from them. 'Twas the great complaint of our first Sectaries in *Q. Elizabeth's* time, that the whole Nation of *England* was received at once into Communion; though they were all baptized, and Christians in Profession. And this is the Quarrel to this Day. They have a Notion they must be a chosen People, and called out of the World, and can't see how that can be where none are left out.

Conf. f. of Faith of English in Holland. An. 1598.

These dissent on very mistaken Principles, and are the far greatest part of Dissenters, and can't be cured, but by rejecting these absurd mistakes; nor can their own Guides reform them, though they should recover themselves. It being so uncouth to such People (most which are Women) to close in a National or Parochial Communion; which many of their Leaders see, and bewail, but can't mend.

Rom. 16 18. 1. Some dissent with an Eye on Profit; as in the Apostles times *They serve not the Lord Jesus Christ, but their own Bellies.* They part with Peace and Truth for Trading. They keep *St. Peter's* net to catch their Prey. Follow Sects to find Credit and Trust among them. Others leave the Church, to please some dissenting wealthy Relation. Others turn Preachers in Conventicles, damning themselves and Followers for a Livelihood; *speaking Things they ought not, for filthy Lucres sake.* Like some Petty-foggers that maintain strife to maintain Life. There is no hope to recover these, but by Bribing them as Knights of the Post with better Fees.

Tit. 1. 11.

2. Others dissent out of Pride, that which threw *Lucifer* out of Heaven, and *Adam* out of Paradise, carries them out of the Church. What makes Dukes and Nobles refuse to keep their Church with the Common People, makes them to quit our Church. When Men conceit themselves great Saints, they will not worship with sinners, they say with the proud Jew, *stand by thy self; if 65. 5. come not near me; I am holier than thou.* *Constantine's Acesius Theod 1. 4.* will not go to Heaven with the Crowd. *Thebulis* separated from c. 21. the Church of *Jerusalem*, under *Simon Cleopas*, because he was not preferred before that great Man, saith *Eusebius* from *Hegisip- Euseb. 1. 3. pus*, *St. Paul*, observed and derided this Pride in the Dissenting c. 29. *Corinthians.* *Now ye are full; now ye are rich; now ye have reign- 1 Cor. 4. 8. ed without us;* Because they scorned to be under the Apostles Guidance. Haughty Spirits will not stoop to lick up their own Vomit, nor will they learn from *Greg. M.* that good Men are no where alone but in Heaven. To learn these Men Humility is to perswade scumm not to swim, but sink.

3. Many also dissent out of inveterate Prejudice; as all the Nuns and Friars bred in the Roman Church, hate Protestants, though they know not why: but have learned it as Children their Mother Tongue by hearing. Some have suckt in with their Mothers Milk, a strong conceit, that Surplices and Organs are Popery; and that our Liturgy is nothing but the Mass Book translated into *English*. Their sick Palates taste all things bitter. And are offended at any Argument used to convince their Error, because they would not be convinced. *Some will not endure sound Doctrine but turn away their Ears from the Truth,* says the Apostle.

4. Lastly, Some Dissenters pin their Faith on some fancied Mans Sleeve. A Burger of *Geneva* said, if *Paul* preacht in one Pulpit, and *Calvin* in another, he would hear *Calvin* rather than *Paul*. This humour ran high in *Corinth*. Some were for *Paul* a powerful Preacher; some for *Apollos* an Eloquent Man; some for *Peter* a sound Preacher; some for *Christ* a miraculous Teacher. Thus was *Christ* himself cryed down by three to one. Such People believe in Man rather than God. And will comply with what their sweet Man saith against God. God's truth is not precious to them, for the sake of their precious Man. His Esteem oft brings Peace and Truth out of Esteem. If he pleads for Faction, he will drown *Christ* praying for Unity in his Church. These may change, if their Precious Man will Lead.

Very few dissent on the Notions of Presbytery, for the People understand not the Contest between the Bishop and Presbyter. Independentism draws, because the Vulgar are Ambitious enough

enough of their Vote in the Church, and will therefore be hard to draw off.

CHAP. IV.

YET after all this opposition, there is still good Hope, that some will close with us, when they shall see the *English* Church stiddy to its own Rules, and zealous to advance good-nels by all ways they can. The two Presbyterians that wrote against *Fulwood* declare, that they will never separate from the Church of *England*. The Author of *Sacrilegious Desertion Rebuked*, speaks it as a fixt Resolution among themselves. And the Author of the *Reflections on Toleration not to be abused*, intimates the same thing. *Mr. How* tells the World, he never dissuaded any from Conformity, nor never would; in his debating the Reasons of Occasional Communion. And their justifying it shews, they see no sin in Communion with this Church; so that 'tis hoped they will soon see Reason to close with it. Especially seeing they are not all convinced that *Beza* was mistaken, when he told them, *That he trembled to think, they should Exercise their Function against the Will of Queen Elizabeth, and the Bishops. And that the People ought by no means to separate from the Church, tho' their Preachers were silenced.* And considering that the old Non-Cons thought, that if the Bishops did ordain, they might also silence, whom they had Ordain'd, if they found them faulty. And that if they could not suppress Men that thought themselves good, neither could they silence such as were bad; because they might think themselves good.

Nor are all Dissenters satisfied, That because they might Preach against the Prohibition of Heathen Magistrates, or gross Idolaters; that they may do the same, against the Commands of truly Christian Magistrates. They know a difference betwixt *Jews* and *Gentiles* that forbid the Apostles to Preach in the Name of Christ; and Christian Magistrates that forbid Men to Preach, that disquiet the Churches in the Worship of Christ, with their Divisions. *Bradshaw* a Non-Con against *Johnson* affirms such Men deposed, ought to be silent; and calls the contrary a false and seditious Assertion. And believes the Brownists would think, that if their Congregation chose a Minister, and after disliked him, and deposed him, that it would not be lawful for him to Preach any more among them. The History of the Reformation tells us; that Queen *Mary* did silence 12000, out of 16000 English Clergy;

gy; and that they endured it till they were licenced a fresh; and *Barnet p. 2.* those that had none, were silent till Queen *Elizabeth* succee ded. *So p. 276.* that our Dissenters may reasonably Judge, their Preaching in Schism a sin, though the Magistrate suspend the Execution of the Laws on them, by an Act of Toleration. And thence may think it fit to unite themselves to the Church.

Besides, few of the Dissenters are clear in it, That Separation from a true Church is lawful, if Salvation may be had in it. And *Juel. Def.* therefore *Juel* in his defence of the English Church says, *Non tam p. 140.* *discessimus, quam ab istis diris & devotionibus ejecti sumus.* The *Calv. Inst.* same Defence makes *Calvin* and many others of the first Refor- *1.4 c.2. §.6.* mers, though in truth Men could not live in the Roman Com- munion without Idolatry, or most profound Hypocrisie.

We may add to strengthen our Hope, That *Calvin* (whom Dissenters Reverence) hath solemnly declared all such to be Traytors and Deserters of Religion, that withdraw themselves from any Christian Society, where the Doctrine is sound, and the Sacraments are rightly Administred. *Nec ullum, (says he) a- ed. 1.4.c.1.* *trocius crimen fingi potest,* we can't incurr a more heinous Crime. *§. 10. ib.* And adds, there may be some faults in the Doctrine, and Admi- *§. 12.* nistration of Sacraments, yet *diffidij materiam esse non debere inter Christianos.* Yea, he goes farther, and teaches, That Men ought not to separate for the faults of Church Members Lives; calling them *Aerios Dæmones*, that perswade to a Separation for it. And reckons them Catharists and Donatists that do so. And answers all their Reasons for such Separation in the following Sections. Which are but the very same, that are now used. And prove our Dissenters to be such from all the Reformed, as well as Popish Churches. And directly overthrow Reformation for purer Ordinances, when once pure. Why then should we doubt, but some will recollect themselves, and bid farwell to their Dissensions?

CHAP. V.

THE way to Union, is not to dissolve the well settled, and long experienced Method of Guiding the Church; for that may create greater Schisms, and inflame the Distemper of the Nation. That may cast out more than it can gather in, and disgust Friends, while we seek to reconcile Enemies. And happily may have the same fate with *Car. 5. Interim*, or *Zeno's Henoticon*, to please no Body. A new Rule of Practice like a new Shooe, will

be apt to wring, though not wholly unfit. *St. Augustin* though what might be approved for its Utility might be reprov'd for its Novelty. *David* would not venture to fight a Danger in Armour he had not tryed. Antiquity justly adds veneration, because it hath the Experience of many Ages to justify it; and the Submission of many wise and good men to commend its worth; which no new Product can pretend to. If some despise their Forefathers grey Hairs, they may much more the Downe of young Beards. He that advances a change had need be sure the old is faulty, the new is better, or fit still. Many Holy and Learned Martyrs have sealed our Constitution with their Blood; which the eagerest for a Change will be loath to do. Nor is it Prudence to allow, that they shed their Blood for what a good Conscience can't comply withal, which the Dissenters make to be the Sense of its Alteration.

Tul. ep. 1. 1.
ep. 9.

We are aware of *Cicero's* advice to his Brother; *Neq; permanendum in unâ sententiâ conversis rebus, ac bonorum voluntatibus immutatis*; When things change, and the Wills of Good Men change, we may change with them. But here is no change of the things, nor are the Wills of Good Men changed, and for Whether-Cocks, what cause have we to change with them? *Hermas* Vision shewed the Church built with Square Stone; so exact that it seemed to him all one Stone. It would be dangerous to build it with round Stones, that can't lye steady. Men that bring Changes into Fashion, dislike the Laws, slight the Publick judgment, disoblige the Rulers of the Nation, and justify Dissenters; which may occasion one turn more that they never Dream of, occasioned purely by their mutability, which a Neighbour Nation hath sadly Experienced.

Hermas
Pastor 1. 1.
wis. 3.

That which seems most securely to bring this Nation into one Uniform way, is to restore the Ancient use of Rural Deans and Chapters in each Deanary; which needs no new Law; nor any illegal alteration to effect it. By which the Right Reverend Fathers of the Church may speak often to their People, out of Consistories; and many Causes may be ended summarily, to prevent distastes against Spiritual Courts, and Excommunications for Trifles. By their help also (as will appear afterwards) the Doors of Ordination may be barr'd against all but Serious and Religious Minds. And the Canons in force may be safely and easily applyed against loose and idle Incumbents, or Curates, who may be required to countenance Piety in all People, and to do what Prudence shall direct, to put the Laws in Execution against immorality, according to our truly Religious Queens Proclamation. And instead of wishing, by them actually to restore the necessary parts of the good Discipline of the Primitive Church; which things

things (with others they were formerly charged withal, as we shall shew in its proper Place) done with Care and Diligence, will work on the Minds of such Dissenters as aim at Piety and Peace. And will be a fair step to satisfy the Desires of the Learned part of Dissenting Guides; unless they intend to dispute the Point of Ordination, and will uphold their Schism upon it, which can never be yielded to them without making this Church Non-Conformist to the whole Catholick Church for 1500 Years. To which therefore tis hoped Men of Conscience and Learning will not be unwilling to Conform themselves.

The Primitive Discipline cannot be restored intirely, unless these Rural Deans and Chapters be restored to their Office as formerly. Because these will want the most useful Instruments for Application of Admonition. Reproof, Censures, and other Methods of Regulating the Church. What benefit that there is Balm in *Gilead*, if no Physician there to apply it to the Diseased? A Bailiff in the Hundred is but a mean Office, yet so necessary, that few Laws can be Executed without him. When the Church was in Infancy a Bishop might Execute much by himself, without Priest or Deacon, because a small Number might joyn in local and presential Communion with him, to exhort, Reprove, Instruct, and Censure, in his own Person, though he could not Convert abroad in the Latitude of his Diocess, which by the spreading the Church soon proved impracticable. Therefore he took into his Family many Presbyters, and sent them abroad, within his Line, to convert and admonish in the Bishops Name and stead. And by his Authority might Pronounce Excommunication, or grant Absolution. Thus far there needed no Rural Deans or Urbicare, nor Deanaries. But when the Church became so large, that whole Nations came into it, and Presbyters were placed in Titles; as *St. Cyprian's* Presbyter *Diddiensis*, and the *Laura* of *Egypt* gave the Specimen; and others following their Examples made Parochial Districts: The Church grew too big for a Bishops Family to manage. And the Circumstances of Discipline were of that Nature, that they could not be attended, but by such as were on the spot, to see that all were rightly Executed, that were order'd by Episcopal Authority. Then came the necessity of Rural Deans and Chapters.

That the Nature of Discipline was such as required attendance is plain. Because though the Bishop could Ordain enough for his Diocess, yet he could not inspect their Attendance on their Charge; nor could he know who brake the Rule of Faith or Manners, unless he were informed. Nor could he travel to every Offender to administer Admonition, or other Censure. Nor in Case of

Crimes and Contumacy in them, could he observe the due Performance of Penance inflicted by the Canons; but must Create some other Persons to inspect the same; and to make true Returns of what was done.

Who else could look after the Penance, that each Offender was to sustain according to the Canons, in every distinct Assembly of the Diocess? As that the Idolater should remain three Years amongst the ἀποπίπτοντες, and not enter the Christian Communion, as the *Ancyra* Synod resolve. Or to see that the Adulterous Woman keep off from the Communion, under Penance for seven Years, as is there further decreed. Or any for involuntary Murder five Years, and for voluntary till Death: Many other Canons of the same Synod, and of several other Councils, and Synods, have fixt the time and form of Penance; but what way is there to see to the due Execution, but by the means of those Deans and Chapters, seeing the Bishop cannot be in all Places, nor his Arch-deacon neither? But one of this Chapter is always on the spot to see true Performance.

Who can see that the Penitents keep in the Station that the Canons have set them, but by this means. The Laws of the Church place some among προσκλαίοντες, that stood without the Church Doors, Rolling themselves at the Feet of the Priest, and Laymen, with many Tears begging their Prayers as they Entred, and the Churches compassion toward them. Others were to stand without the Church, but might hear the Scriptures read, in the Narthex or Porch of the Church as far as to the Gospel; which Station they called Ἀγρόσις. Others might enter the Church, within the Partition, and stand behind the Ambo, or reading Desk with the Catechumens, but went off before the Offertory; which State they call'd ὑπόπλωσις. There was another Station some Penitents must take; which was to remain in Prayer with the Faithful, during the whole Worship; yet τῶν ἁγιασμάτων μήτω ἀξιούμενοι, not favour'd with the Communion. This State they called οὔσις, named all in St. Basil's Epistle to *Amphilochius*, describing how the fifteen Years Penance of the Adulterer was to be pass'd; which Rules could not be attended but by such Chapters as these Deanaries afford.

There are many other parts of Discipline (not necessary to be here insisted on) that will evince the Improbability of any Bishops acting it, with all the Assistance an Archdeacon can give him. The Experience of which caused the Dioceses to be divided into these Deanaries; the neglect of which hath let down the Power and Efficacy of Religion among Men; which hath proved

proved a great Temptation to Men of Conscience (without Knowledge) to fly into Separation, and Men of no Conscience to despise all Religion, and profess Atheism, or Deism.

CHAP. VI.

THE Restoration of this good old Way, carries no great difficulty with it; we need no New Laws to establish it, being the known Methods of our Church, as well as of our Neighbour Nation. Never forbidden by any Power, lawful or unlawful, but barely grown Obsolete by neglect. The Authority of the Constitutions are not repealed. The Church nor State never saw Cause to remove them. 'Tis plain one cause of their sinking was, *Orto's* bringing Archdeacons to sit with them. The want of some small Allowance to uphold them might help. A quarter of what is spent on Schism would support them. And as Charges of Judges recover neglected Laws; so may the Charges of Diocelans recover these.

The greatest Objection against their Restoration is, that ill endowed Clergy can't bear the Burden of Capitular Meetings. But it may be consider'd, they go but five Miles at farthest. Nor make they no Payments but Personal Charges, which lie on them wherever they are. They may Retrench other Expences, to serve God and his Church this Way. We see Justices of the Peace serve their Country *Gratis*, why may not the Clergy serve the Church as freely. 'Tis confess Justices Estates are far greater, but so is their Post also; why may not the Clergy be as free to serve Unity and Piety, as Sectaries to serve Schism and Faction? 'Tis not impossible to find out some way to help the weaker Clergy. Her Majesty to her Eternal Honour, hath given a glorious Example to the Nation. If they can't see it, that have the Churches Patrimony in their Hands, they may be sure the God of this World blinds them. However, if the Predecessors of the Clergy have stooped to this burthen heretofore; why should it now be thought insupportable?

Some think it may hinder the Practice of the Civil Law, which is a Noble Profession, and deserves due Encouragement among us. But it is not the Law of Religion; a Civilian and Canonist are two distinct Professions; grounded, one on Imperial Edicts; the other on the Church Canons. The Civilians pressing too far into the Church, have occasioned many hard Censures upon the Church and them. But the restoring these Chapter Meetings,

ings, take not away any of the Bishops Courts, but hope to prevent many Suits, both in the Court Christian, and the Common Law; by labouring to instill a peaceable and patient Spirit into the People, which no good Man ought to be offended at. 'Tis a Duty on the Clergy, to use their best skill to end disputes at home in their Parishes. And to prevent all Crimes (if it may be) that their People fall not into the Intanglements of Law, nor under the Censures of the Church. Nor have we found the Civilians of any Foreign Nations, where these Rural Chapters are kept up, or Restored, to complain of this Constitution, as destructive to them, tho' the Civil be the Common Law of their Country.

CHAP. VII.

THE Constitution of the Rural Dean and his Chapter are very Ancient in the Church; though it will not be very easie to determine, where, when, and by whom they were first settled. But we may reasonably suppose, That as the Churches grew, the Bishops that were most Conscientious, and careful of Mens Souls, within their Dioceses; took what care they could to inspect all their Congregations, which were compleat Churches for Worship, but not for Discipline. The Diocesan being the first compleat Church, under the Catholick, in which all things necessary to a Church were contained; as Ordination, Jurisdiction, Censures, and such like. But being not able to inspect personally, they contrived various means. Sometimes a *Chorepiscopus* was sent out, called the Regionary Bishop, who had often Episcopal Ordination, and oft without it, being but a Commissioned Presbyter; such were called afterwards Arch-Presbyters: sometimes they sent forth Presbyters that lived in their Families, both to convert Heathen, and inspect Christian Congregations. At length the Church increasing, and Presbyters fixing, the Bishops took the Advantage of civil Districts called Decennaries, and in each of them chose one Pious and Grave Divine to be his Dean, and added all other Incumbents in it, to be his Chapter, which usually were but ten Congregations, though afterwards great Districts growing into more Converts, were divided into more Congregations. And sometimes twenty lesser Parishes did but equal ten great ones, which made the Deanaries different.

Honorius in his *Gemma Anima* says, this Dean was called *Arch-Presbyter*; and *Decanus Presbyteris Prælatas: Præpositus a-*
lijs

for Parochial Reformation.

31

ijjs praelatus: Chorepiscopus qui de choro. Sacerdotum vicarius Epif- Bibl. Patr. c. 182. de Sacerdote.
copi est; Prælatus & vice-dominus qui vicem Episcopi agit. The Lin. l. 3. tit. 1. not. 6.
 French and Italians call him *vicarium foraneum* as we shall see Rab. Maur. Instit. Cler. l. 1. c. 5.
 anon. So Linwood Archipresbyter idem est quod Decanus. ib. c. 6.

Rabanus Maurus describes him under the Name of Chorepiscopus, and says such are *vicarij Episcoporum*—*nec aliquid ijs magis licet in Ecclesia ordinare aut constituere nisi quantum ijs conceditur*—*Hi à solo Episcopo Civitatis cui adjacent ordinantur sicut Presbyteri.* And in the next Chapter shews the use of these Men, *ut talibus adiutoribus usus, in populo innumeras multitudines facile gubernaret.*

Dr. Feild teaches what was done in this Church. That in former times Bishops for the better Governing of their Churches, chose out certain of their Presbyters, named Arch-Presbyters, and afterwards Deans; and divided them into Urbicary and Rural Deans, to assist them in the Supervision, and direction of the rest. And shews Gregory 9th's Decree, That such an Arch-Presbyter should be settled in every district, to have an Eye to the Presbyters within it, minding with what industry they attended their divine Employ, and to inform the Bishop of it, as also to inspect the Behaviour of the People. And farther tells us from the second Council held at Turone or Tours, That those Arch-Presbyters being chosen by the Clergy, and confirmed by the Bishop, should not be deposed without the consent of the Clergy.

Yet Godolphin in his Repertory is quite contrary. He tells us the Dean, *Non est perpetuus sed amotivus.* And Lindwood in his Provincial tells us, the Dean is *ad nutum.* Godolphin sets down the Oath the Dean takes at entering his Office. But it can scarcely be found in those words, in any Canon of the Church or Law of the State, tho' usage may be so.

The Deans Office by our Constitutions, is first to call a Chapter, *Capitulum*, a little Head, over the Deanary, which Otho in his Constitution calls *Conventus*, of this Chapter himself is Head. The Common matter is the better managment of Religion in that Deanary. The Dean hath a Common Seal to fortifie any Instrument made by himself and Chapter. He is forbidden to inquire of *Darrein* Presentment, but in a full meeting of his Chapter by a Constitution made Anno 1281: nor unless due Sommons be issued to all Parties concerned; but could before that inquire by himself *de jure Presentantis & meritis Presentati*, tho' he could go no farther than to inform the Bishop.

These Chapters were to be holden every three Weeks according to the three Week Courts of Decennarie. But the Law directs four times a Year, as Dr. Feild observes from Lindwood, and Field I the c. 29.

Paroch. Ax. the Industrious Dr. Kennet is right too that fixes at every three
tiq. ad weeks, for the Constitutions speak both ways, one as a duty,
ax. 1444: the other in urgent necessity. Every Parochial Incumbent with-
 in the Deanary, being bound by Oath to attend the Chapter,
 and to share in the charge, and to take the Oath within one
Feild 1b. Year after his Incumbency. The Oath hath in it *salvis juribus*
Capituli.

The business of these Chapters in particular was in them to
 publish all new Canons and Alterations of Laws, made in our
English Synods from time to time, as also Royal Injunctions. And
 to declare all Sentences of Excommunication, with the Names
 of the Excommunicated, and the Places of their Abode, that each
 Incumbent may acquaint his Congregation with it, that the Peo-
 ple may be careful to avoid his Conversation. The Incumbents
 are likewise to propose what needs Reforming in their Respe-
 ctive Charges. And to consult on the best ways to remedy what
 is amiss. The Dean is also to inspect the Manners and Morali-
 ty of his Clergy. And twice in the Year to visit all the Churches
 of his Deanary, that they be kept clean and timely Repaired.
 And all are to advise by what good means they may propagate
 Piety in the Deanary. And to appoint fitting Persons to admo-
 nish lewd and wicked Men. And to conferr with Papists and all
 other Dissenters, in order to restore them to the Christian Com-
 munion.

There are many other things set down in the old Constitutions
 of this Church; as to induct the Instituted Incumbent. But
Lindw. 1.3. Archbishop Boniface Cautions; That if on a Trial, the Right of
tit. 21. Patronage falls to another, the Bishop or Dean must admit him,
 the Conquering Patron presents, if fit, and the Church be not
 full, as the Gloss notes. The Dean was also to make Inquisiti-
 on, and certifie the Benefice to be void, which the Candidate was
 to shew the Bishop. And *Stratford's* Constitution Orders, that no
 more than twelve pence be taken for it. So the Dean upon inspect-
 ing the Repairs of Churches, and Church-yards might take mo-
 ney as a penalty for neglect, but is required to give it towards
 the Repairs. And not to burden Churches by great Numbers,
 or Equipage. Here they pass under the Name of *alij Ordinarij.*
Lindw. 1.5. As in another of *Robert Winchelsea*, they are called *Præsidentes*,
tit. 16. cap. who may allow a Stipendiary Priest to hear Confession. Here
Presbyt. also were all Purgations against Publick Fame, to be received
 within that Deanary, where the Fact is supposed committed. Six
 hands being required in Fornication, and twelve in Adultery.
ib. 1. 5. tit. The Deans are here called *ceteri Ordinarij.* The Deans by
14. custom received the Confessions of all the Rectors, Vicars and
 Priests

Priests of the Deanary, which being neglected for a long time, *Walter* Archbishop in Anno 1322, closely revived it again. *Ste- ib. 1. 5 tit.*
phen Langton discharged the Dean from Confeſſing to the Biſhop, 16.c. licet.
tho' an Ancient Cuſtom.

The Dean and Chapter were to take notice what Churches in the Deanary were void; how long they had been ſo, and by whoſe neglect, and what Intruſions were made into Churches. *ib.*
And farther, to examine what Authority Subſtitutes had to ſupply others Places. In a word, the Deans Office was much the ſame with the Archdeacons; that is, in *Spiritualibus mere con-*
ſiſtit, ſays *Stephen Langton*, and therefore decreed by him, by no *Linw. 1. 5*
means to be let to Farm. The like is decreed by *Otho* for the *tit. 14.*
ſome Reaſons. And therefore he charges them not to prolong Suites *Othorſt. 7.*
before them, nor to hinder Peace. Deans may hold Pleas in Ma- *tit. 20.*
rimonial Cauſes, but not conclude without the Dioceſan. *Otho-*
ben in his Conſtitutions hath tyed them to inſpect the Clergies *tit. 23.*
Habit, that it be Grave and Canonical. And that all Inventories *Othob. tit.*
be ſhewed them to conſider the Reaſonableneſs of the Valuation. *ib. tit. 14.*
He is to ſerve all Citations in the Deanary by himſelf or his *tit. 25.*
Bedel; and the Court whence it comes, is to believe the Re- *Rab. Maur.*
turn he makes. He is alſo to reconcile Penitents; but not ſine *l. 2. c. 30.*
juffu Epifcopi.

Theſe Rural Deans had alſo power to ſuſpend any Incumbent in their Deanaries from the Exerciſe of his Office, upon juſt grounds. As alſo to ſuſpend any Perſon from the holy Communion; but to go no farther, until they had repreſented the matter to the Bi- *Grat. dec.*
ſhop in his Court, or in a Dioceſan Synod, which every Biſhop *part ſiſtiſt.*
was to hold once in a Year. And then it ſeems they might go on *c. Annis.*
if the Synod directed, even to excommunication. For *Lindwood* *Lind. l. 5.*
allows the Dean to Excommunicate, but ſays he could not Certifie *tit. 17. goſ.*
the King upon the Excommunication, but that muſt be done by the Biſhop himſelf. *Boniface* directs, That the Deans Excom- *ib. cap.*
munication ſhould not be delivered but by his Apparitor or *Item contr.*
Bedel; nor without the Deans Letter to the Party that is to *gravam.*
publish it. And *Peccham* requires that the next Sunday after *ib. cum*
very Chapter is held, all the Chapter ſhall declare to their Con- *malum.*
gregations who are Excommunicated there, or elſewhere, that are published in the Chapter.

The Synod *Auxerre* in *Burgundy*, held, ſays *Sirmondus*, An. 578. *Antiſſ. can.*
lays a heavy charge on all, to Reverence the Admonition and Re- 44
proof of this Officer.

Otho decrees that the Deans Seal *tantum nomen officij habeat in-*
ſculptum. And by it he is to cite Chapters, celebrating them *Othorſt. 27.*
de tribus in tres, vel de quatuor in qua *Lindw. l. 1.*
ſtaoreptimanas. By theſe *tit. 17.*

Lindw. l. 2. also they Sealed Certificates of serving Citations, and other Acts
tit. 2. cap. of Moment.
excus.

Strab. de reb. eccl. c. 31. Their declining, appears by *Walafridus Strabo* to be pretty early. For he notes, *Deçani sub ipsis Vicarijs minora exercent*, they were then below Vicar Generals. But *Otho's* Constitution gave the dead blow as before is noted: The Archdeacon being commanded to sit with them, and to Instruct them in the sense of the Canons, and the substance of Baptism; so that they must meet, not as Judges, but as Catechumens. And the Archdeacon that anciently might not sit before a Presbyter, without his leave, is now commanded to be made Priest, and to take place of the Dean; and soon after Commissaries, and Officials took place of them also. They say this was done *propter imperitiam*: But when *Otho* gave a stop to Deans in concluding Matrimonial Causes, without acquainting the Bishop. He well inhibits Archdeacons and Abbots, and all their Delegates or Officials, in the same Constitution.

Otho Can. 24.

Repertor. c. 7. §. 4.

The diligent *Godolphin* tells us, the Office of the Rural Dean, is at this Day nigh extinguished, by that of the Archdeacon, and Bishops Chancellor, yet in some parts of this Realm, 'tis still in force. 'Tis pity it is not in all: considering that the Churches Discipline fell with it, and Piety is much decayed by it. *John de Anthon* a Prebendary of *Lincoln*, casts some Reflections on them, but 'twas to advance Civilians, and to trample a sinking Interest.

Synod Trid. Sess. 24. c. 20. de Reform.

Yet many Churches have seen the mischief, and endeavoured the Recovery of these Deans and Chapters; Witness for the *Roman* Church, the Council of *Trent*, in whose 24 Session, though they reserve Matrimonial Causes to the Bishop, yet they continue him his right of Visitation, And where they enjoin the Visitation of Primates, Metropolitans, and Bishops do also require that Archdeacons, and Deans visit in their usual places where they were accustomed to do it. Their duty is there set down to preserve sound Doctrine, to expel Heresie, to defend morality, to correct the lewd, to exhort people to Religion, Innocency and Peace, and what else prudence shall advise. And to require nothing from the People visited but Victuals, in which they advise them to be moderate; allowing all leave to pay for Victuals in money if they please.

ib. cap. 3. de Refor.

Rhem: Syn. can. 17. Anno 1579. cap. 12. 13.

The Churches of *France* have also acted their part, appears by the Provincial Synod of *Rhemes*, celebrated by *Charles* Cardinal of *Lorrain* their Archbishop; in which the Office of Rural Deans is well described. And in their Laws of the Foundation of Seminary

minary Schools, they intricate the Magistrates aid about their Foraneous Vicars, and Arch-Presbyters, and Synodal witnesses, which are but different Names of Rural Deans.

We farther see the care of the Synod of *Aquens*, under *Alexander Carnigian* its Archbishop, held *Anno 1585*, in which this Dean was continued or restored. *Cabassutius* (it may be) thought it a new thing, for he speaks of it as such, saying, *Instituit sodalitatem, distribuitq; vicarijs foraneis certas Dioceses regiones, quarum singula octo circiter Parochias complectebantur; in quarum medio fixum sedem habentes, singulos ibi degentes Parochos, aliosq; sacra Ministeria obeuntes Clericos, semel unaquaq; hebdomade congregabat, &c.* where they began with Prayer, then considered Cases of Conscience; then heard Complaints, then adds, *Invigilabat vicarius foraneus moribus & Ministerijs Parochorum, & aliorum sibi commisse Regionis Sacerdotum. Prætereaq; Cultui & Reparationi Ecclesiarum; & ubicunq; opus erat ad Episcopum referebat. Etiam de Ordinandis Regionis suæ Clericis, an idonei, an capaces, vel aliquo defectu laborantes. Istiusmodi vicarij jurisdictionem nullam habent nisi quam libuerit Episcopo ipsis impertiri, suntq; amovibiles.* One may see by this Account the Author did not know this was the Ancient Custom of the Church; and therefore thinks the Bishop did but imitate the late but best of the *Roman Saints Charles Borromæus*; who did the same thing before in the Province of *Milan*. He hath also made strange work with the 7th Canon of the 2 *Conc. Turon.* as if it intirely took away this Rural Dean, both name and thing; but 'tis much otherwise represented by other Men.

Our Islands also of *Jersey* and *Guernsey* were anciently two Rural Deanaries in the Bishoprick of *Constantia*, in the Dukedom of *Normandy*. And their Visitors in Church Affairs, were their respective Deans; having the like Power as our Chancellors and Archdeacons now use, in each Dean. And so they continue to this day; but are Members of the Diocess of *Winchester*, to which they were added soon after the Reformation. And had their Jurisdiction settled; Fees appointed to the Deans, and a Revenue established, but accountable as other Deans to the Bishops of *Winchester*.

That our Church hath shewed their kindness to these Deanaries, appears by a Treatise published by Authority, call'd *Reformatio Legum Ecclesiasticarum Angliæ*. But when the Commissioners had done it, the Legislators let it fall. Yet April 3. 1571, the Convocation set it on Foot again, and order'd the Archdeacons to give notice to their Bishops, what Incumbents in their several Deanaries were fit to be chosen Rural Deans; yet this forward-

wardness hath produced little to this day, but the Churches goodwill to its Restoration.

The Non-Cons also did urge the Restoration of these Deans and Chapters in the Conference at *Hampton-Court*, to have those meetings settled every three Weeks. They affirmed that Bishop *Grindal*, and other Bishops had desired the same of Queen *Elizabeth*. The Reason of the Desire was for Prophecy saith *the Author*. And 'tis probable for that Reason it was denied; seeing it was not desired upon the Constitutions of this Church, which enjoyns not Prophecy, but assistance to the Bishops in their Government of the Church. 'Tis plain the Learned King *James* suspected their aim, by his Answer, saying, *If you aim at Scotch Presbytery, it agrees with Monarchy, as God with the Devil*. But ours agrees well with the advancement of true Piety, which all Christians of what Denomination soever ought to endeavour.

Seeing then both Papists and Protestants, Bishops and Presbyters, Conformists and Non-Conformists have so earnestly desired the Establishment of Rural Deans and Chapters, what must he be that opposes it?

C H A P. VIII.

THESE Deans well chosen, are the best Schools to reform Errors in the Clergy, whether they lie in the Understanding or Will. When they shall see an Eye so near them, and consider he hath power to suspend for Immorality, and that their Errors can't be hid. And that they are to be reprovers of others, which will bring their own faults to light by recrimination. And that they are members of a Body that cannot lie under Scandal, and have daily Examples to conform to; and knowing nothing will pass Current but *Urim*, clear and pure Doctrine; and *Thummim* Integrity in Conversation: And that every Month they will be under the Brow of Correction, they must have a Dog-like Impudence if it do not reform them. Their very Business will enforce them to be Pious and Sober. How can they urge Men to Pray every Morning and Evening? to sanctifie the Lord's Day? to prepare themselves to Communions? And to give and Explain small Books to their People, and conferr with them about their understanding of them, without Reflection on themselves? How can he chuse but teach himself while he teaches others? Wont the same Purge that cleanses the Patient, do as much for the Physician? Can't the same Lancet that lets out the Sick Man's corrupt

rupt Blood, let out the Surgeons also. Unsavory Salt in these Meetings, will soon be cast to the Dunghil, and trampled under Feet. Weeds in a Garden are in more danger to be plucked up, than in Fields. *Pharaoh* himself could not endure a Frog in his Chamber.

Besides, one Coal is apt to kindle another, when together. *Scimon* knows, he that converseth with the Wife, shall be Wife. If a Man frequent sweet Odors, he will carry home a pleasing Perfume. How should Communion of Saints, but work Communication of Saintship? Poets feign that *Apollo's* Harp laid down on a Stone, while he built the Walls of *Alcathee's* Labyrinth, the Stone gained a Resonance, like the sweet Aires of the Harp. Good Mens Conversation, will leave Impression on Profane Minds. There is a charming Beauty in Holiness, sufficient to Captivate Affection, unless the Heart be Flint; yea Emulation in Societies, usually kindle sharp Incentives to Zeal in Religion, which wise Men have expected.

Hence came the *Pythagorean* Sodalities, so sacredly Decreed by their great Master; which also was done by *Lycurgus*, call'd by *Polybius* συνέδρια, and by *Strabo* συνήθεια, and by *Jamblichus* κοινοβίος. *A. Marcel.* To this end too were the *étrasias* in Italy to advance Love, and all l. 15. c. 9. Vertuous designs. *Tertullian* observes this custom among other *Tert. Apol.* Heathens, and wishes Christians would do so too, which they c. 39. were no strangers to, appears by their *Agape*, so severely forbid *Plin. l. 10.* den by the Roman Emperors, on suspicion they were Nurseries of *ep. 97.* Rebellion, as it seems the other *Hetariæ* were.

But here 'tis unreasonable to suspect, because these Chapters are only to support the Government of the Church, which is the surest stay of the State; and never yet fail'd it, since the Reformation: Nor is like to do, by the known Principles of its Members.

That the World hath had *Complices* and *Consentes*, is certainly true; and that these Words always signified *Fratres in Malo*, well be allowed the Accuser. But that these Chapters should be such, may as well be charged on all Christian Congregations, that meet only to glorify God, seeing those Men are but the Heads of those Assemblies; and design only to carry on the Christian Discipline to the Reforming our Parishes.

'Tis true, Mens minds are full of suspicion, as *Burnet's* History of the Reformation shews: Telling us, that when a Motion *Burn. Ref.* was made in Parliament, to enable the Spiritual Jurisdiction to p. 2. lib. 1. punish Faults; the Lords said, the Bishops and Clergy were still p. 96. Papists in their Hearts, and might turn their Power against Protestants; and so the Bill was cast out, the Gospel hindred, and
Sin

Sin unpunished. A strange Suspicion! could the Lords Read their Hearts, or were they Read to them? Might not all others have suspected the Lords, that they stopt the Church Power, least it should have hindred many of them from turning Papists? As since some have done. But here even Suspicion hath no Place; seeing these Chapters ask no new Power, but what Religion, and Ancient unrepeatd Constitutions and Customs of the Church have given them.

The main danger is, That some Lay-Courts may incurber their best Steps towards the Advancement of Piety, by their Prohibitions. They having of late Protected Men from Penance, for breaking the Ninth Commandement; not suffering notorious Slanders to be Punished in the Court Christian; where nothing is farther intended, than to bring Men to Salvation by Repentance, for their Scandals, and to restore good Men to their Good Names, which is a necessary part of Justice. By this, Courts will not suffer Men to be punished for breaking God's Law, and Patronize their Sins, and draw guilt on their own Heads, and further a sinful wretches Damnation, unless Impenitent Men may be Saved. Such Prohibitions are Encouragment to Slanders, and therefore against the Interest of all good Men; and tend to destroy the best of Properties, a Good Name.

C H A P. IX.

THESE Chapters well Restored, are likely to make good Societies for Reformation of Manners. We see what Pains our Gracious Queen takes to make her Subjects a Religious People; How desirous she is to make her *English* People a wise, modest and Religious Nation; That she may banish those Sins from her Territories, that depress the Glory of any People, that offend God, prove scandalous to good Heathen, and eat out both the Reputation and Safety of any People; and usually stop the Successes of the wisest Counsels in the World. The Education that good Parents strive to give to their beloved Children, she attempts to give to her Dear Subjects, to clear them from such Words and Behaviour, as can't be learned any where but in bad Company; and serve to little else, but to make them hateful to the Good, and ridiculous to the Bad; to make them the Grief of their true Friends, and Rejoycing to their Enemies.

How little Success, this her Pious Care obtains, appears by the impudence of those Sins, in almost all Places. *England* yet sees Drunk-

Drunkenness Reeling in the Streets; Whoredom set to Sale in Stews; Oaths, like Interjections, heard every where, expressing the sudden Passion of the Mind, and sometimes makes up the Cadence of the Sentence. Curses are hurled at Peoples Heads, for want of Stones. Travellers Ride down the Honour of the Lord's Day; and dare the Cowardly Officers to defend it, with their Worship and the Laws of the Land: One would think they believed the Laws should Execute themselves. Experience proves, 'tis more safe to break the Laws, than to Execute them; and that 'tis less dangerous to Sin, than to punish it. To laugh at God and Religion, is the best sport of the Company, in many Places. There is scarce a Parish, that hath not more Oaths Sworn in one Day, than are punished in Seven Years. Dutiful Subjects! that will not Reform one of these Sins at all their Princes Intreaties.

But there is yet Hope, that these Chapters may do something to the Brow-bearing these shameless Sins. The dissuasions from their own Ministers, being Personal, and acting in Combination, will go far with Men, not quite Profligate. If these fail, the Dean follows with his Grave Admonitions, which may go farther than a small Pecuniary Mulct, because attended with publick Scandal; especially, the Dean having Power of Suspension, in case of Rejecting all kind of Admonition. And tho' the Commission of such Sins, are usually in Ale-houses and Taverns, and in lewd Company, where Clergy may not come; yet some Spectators or Auditors may be prevailed with, to shew the Crimes to some of the Chapter; who finding no Redress, but Hatred and Derision upon their Dissuaves, may give notice to some Justice, that will Act out of Conscience, and so bring the Party to Confession, or the Witness to his Duty, and the Offender to legal Punishment.

Debauched Men, commonly meet not in Parishes, where watchful Ministers live, but creep into other Places: But when they see all Parishes influenced with the same warmth against Sin, they will not find it so easy to avoid Punishment. Ill Men are apt to fire their charge of Malice against Prosecutors; but the Magistrates Prudence may prevent their mischief, and protect the Informer.

The Officers also of each Parish, may be urged by the Members of the Chapter, in their several Stations, to be often abroad, inspecting the behaviour of their People; that they may deliver themselves from the dreadful Crime of Perjury, and save the People from their Ruin, the Laws from Contempt, and Country from Scandal; and may Answer the just Expectations of her Royal Majesty.

CHAP. X.

THE Execution of Canons and Constitutions of any Church, is to be minded by the Bishops of the same Church; 'tis their Province to charge the observance of them; They must Rule, (lays the Apostles Canon) but Decree nothing without the Consent of all, that so Concord may be maintained; intending that they should Rule by Canons made, but to make no new ones without Consent of all. This therefore may be hoped from them, That they will Require the Laws of this Church, to be put in Execution, concerning the Rural and Urbican Deans and Chapters, Provided they be not contrariant, to the Laws, Statutes and Customs of the Realm; nor to the damage or hurt of the Prerogative Royal, as the Statute of *Henry VIII.* provides.

Apost. can.
33.

25. Hen.
VIII. c. 19.

v Lindw.
1.3. tit. 3.
de cler.
conju.

'Tis acknowledged, there is a Constitution made by *Henry Chichely*, in the Reign of *Henry VI.* *An. 1430.* That none should Execute any Ecclesiastical Jurisdiction, *nisi juris Civilis aut Canonici gradum aliquem ab Oxoniensi vel Cantabrigiensi Academia accepisset.* But this drew all the Censures of the Church into Unconsecrated Hands, and corrupted Spiritual Jurisdiction into Mystery and Trade; making Courts Christian the hatred of this Nation: Nor was the Canon made in his Synod, which was held *Anno 1415.* And therefore not added in the Canon where it ought to have been, that takes away all Spiritual Jurisdiction from Married to twice Married Clergy, or from any Layman, which affirms it a scandal to a Church, that any Laick should judge the Clergy, or meddle with Ecclesiastick Jurisdiction, which, how well it agrees with Commissaries, Officials, that are Laymen, &c. let them judge.

ib. in fine.

The Common-Law Courts think any Man may be a Judge, or have Jurisdiction in the Courts Christian, in such Cases as belong not to the Bishop *de mero jure*, but are given him by the Favour of the Crown. But how such can issue out Letters of Suspension, or Decrees of Excommunication, their usual compulsory, must be left to them to consider. But *Chichely's* constitution decrees *Sententiam majoris Excommunicationis incurrant ipso facto.* 'Tis probable this Registred among *Chichely's* Acts helped to corrupt the Church by limiting jurisdiction to degrees of Civil or Canon Law.

Now for all Ancient Canons that were binding in this Church, the forecited Statute Resolves (under the Limitations mentioned) they should remain in force, till a Review of them were made by

Anno. 1534.

by 30 Persons, or rather 32 Commissioners, 16 to be chosen out of the Parliament, and 16 more out of the Convocation. This Review more than once entred on, came to nothing, but that Product call'd ; *Reformatio Legum Ecclesiasticarum* : Altho' King *Anno 3. Edward 6.* passed an Act in Parliament that named 8 Bishops, and 8 temporal Lords of the upper House, and 16 of the lower, to Review the Canons, which the Act of *Henry VIIIth* left in force. The King by Commission named the Men, and to ease it *November 11. 1557.* Commissioned a Sub-Committee to prepare the Canons for their Judgment, Men of known ability and Integrity, being Archbishop *Cranmer*, *Goodrich* Bishop of *Ely*, *Dr. Cox* the Kings Almoner, *Pet. Martyr*, *Dr. in Divinity*, *May*, and *Rowland Tayler* Doctors of Law, *John Lucas* and *Richard Goodrick* Esquires. But the good King soon dying, the whole labour ended in a Miscarriage. And tho' it be a thing necessary, was never since Re-assumed.

However, it appears that all the Canons and Constitutions that did bind this Church as to its Government, before the making *Henry VIIIth's* Act, under its Limitations, do now also bind as the Laws of the Land ; seeing they have the same Authority with all other Laws. And so much have many Judges declared ; and Sentences of Law pass frequently upon the Canons, the Proviso being saved.

It may be Objected, that by a Statute of *Henry VIII*, it was *37 Hen. 8.* allowed Doctors of Law to execute all manner of Ecclesiastical *c. 17.* Jurisdiction ; which seems to infer that those Deans and Chapters are laid aside by that Statute. But the Statute relates to the Bishops Consistorial Courts, where they may advance whom they please, without prejudice to the Authority of Rural Deans and Chapters, who immediately Act under the Bishop in a collateral Line, nor doth the Statute make it necessary to use Lay Doctors, but enables the Bishop to use such if he please, nor are the matters under these Rural Deans, the Business of Chancellors and Commissaries, though they may be great helps to them, as far as they seek the good of the Church ; and aim not at multitudes of Suits, or to hold fruitless Visitations ; where an *Omnia bene* with the Fees, is as welcome as the justest Presentment to Reform wickedness. However, 'tis evident these Chancellors and Commissaries, &c. can't carry home Ecclesiastical Discipline into particular Congregations, and much less apply it to every individual Conscience. For want of which the Vigour of Discipline is in a great Measure lost. And when it doth come home, 'tis loaded with so great charges to the People, that the Benefit is miserably imbittered to them. Whence we have reason to think nothing

could more oblige the People to their Diocesan, than using the Consistorial Power less, and the Rural Deans more.

Bacon hist. part. 1. Nathanael Bacon observes that Episcopacy is a lofty Tree, that exalts its Head amongst the Clouds, like some strange Meteor, but hath no Root in the Earth, merely depending on Royal Power. The Reason must be that he saw it not to reach the Earth: Yet it did do it effectually, when the Bishop was chosen *Clero, Nobilibus, & Plebe*. For every one loves its own Choice. And it may do again without exposing it to the Heats of the Populace that usually ended in Murders. The right use of this Rural Chapter, being the strongest spurn to hold it fast and steddily, that Popular Commotions may disturb it no more. The Presbyterian Ecclesiastick Drum would no more beat up for Rebellion. Nor Independents glittering Ax, behead our Church and State, in the Persons of our Glorious *Charles*, and Religious *Lawd*.

But then the Deans must be well chosen, that they may sincerely endeavour the promoting of true Piety among the Clergy and People of their Deanaries, as well young as old. In which Choice there is no room for Friendship, or Affection; but resolutely to take the best Man for the Purpose, or all will miscarry.

Jul. 1. 1637. Nor need we fear that such Deans and Chapters will be found contrariant to the Law, or repugnant to Royal Authority; seeing that very Certificate of all the Judges in *England*, made in Answer to the Question of the Lords of the Star Chamber, about the Lawfulness of Church Proceedings and Visitations, Resolves; That Bishops, Archdeacons, and other Ecclesiastical Persons, may keep their Visitations, as usually they have done, without Commission under the Great Seal so to do. Nor ought they to do any thing but what the Diocesan himself may do; for they Act by his Power, and in his stead. So that if their meeting be unlawful, acting regularly under him; his power would be also unlawful.

Ang. sacra part. 2. vis. sit. dioces. What is most of all to be feared is, what befel the Learned and holy Bishop *Robert Grossthead*; who having visited each Deanary in his Diocess, gave all his Clergy order, to inspect the Lives of all People in their Precincts, which it seems they were thought to over-do, in the Opinion of those, that filled the Ears of *Henry III*d. with sad complaints about it, so far that they prevailed with the King, to forbid the carrying it on any farther. It may be the present Age may be as Reluctant as that, to a Reformation. However 'tis now the Royal Command that Reformation be endeavoured. Nor is the good Discipline of the Church

Church to be suppressed to save Profaneness. That were to suspend the Law, to save the Malefactor in his sin, in effect to destroy him also.

C H A P. XI.

NOR is this all the Benefit may be expected from the Restoring this part of the Ancient Discipline managed by these Deans and Chapters. For 'tis a reasonable Alternative to draw the good, and learned part of the Dissenters into our Communion.

The Presbyterians do generally believe Parochial Congregations true Churches of God for Worship and Doctrine; else how could they joyn with us in Occasional Communion? Nor do they think, every worshipping Church ought to have Power to direct Censures, which they refer to their Presbyteries; and therefore charge it not as a fault that our Congregations labour under Nor do they regard those trifling Attacques of other Sects. That Parochial Congregations want the efficient Cause of a Church, which is Christ's Institution; seeing Parishes were made long since Christ's time. For they affirm, 'tis the Will of Christ that such Christians as live together should worship together, which is a Truth, and gave Names to Parish, and Diocesan Churches, signifying People that live by or nigh together. 'Twas this gave names to the Churches of Rome, Corinth, Galatia, Ephesus, &c. And such were the Ancient directions of the Epistles to the particular Churches. Τῇ ἐκκλησίᾳ τῇ δευτέρῃ τῇ παρισίᾳ Παύλῳ. To the Church of God living about Rome.

Nor do any affirm that Parishes are true Churches, but that Parochial Congregations are in England true worshipping Churches. They are only called Parochial Churches Metonymically, for the Assembly of Christians contained there. But to avoid Confusion, and to let an Incumbent know his Charge, and to shew whence his maintenance must rise; and to take care of Converting all within his Parish, as the Bishop doth within his Diocess, by Positive Law directed by the Light of Nature, Parishes are made the Bounds of Incumbents Care. And thereby Christians are taught whom they should obey, hear constantly and joyn with; else two or three Guides might enter the same place and distract the People. Every one living within the Parish is subject to the Ministers care to convert him, though he be no Member of the Church, because not yet converted to Christianity.

Paul Bayn.
Dios. Tryal
P. 12.

They that affirm the Material Cause of a Church is wanting in our Parties, are to be reprov'd for their Uncharitableness, giving judgment against Men Baptized, and professing Obedience to the Gospel, by constant attendance on God's Word and Worship, as Men without God in the World; such rash Judgments call for a Sigh, rather than a Reply.

While Dissenters thus Censure Parochial Communion, their own Guides do often Regret their heady Censures. And wish they had the same Meekness, Patience, Guidableness, and Obedience, they observe in many of our Parochial Congregations, the greatest hinderance of Union lies in the conceited headiness of their People. The greatest complaint their Guides make is, That we keep not our Communion so pure as they would have us. When therefore they shall see us set heartily upon Reforming, and Refining our Communion, we have great Reason to expect they will close with us. However we shall endeavour to remove that Stumbling Block out of their Way to Union.

Nor our Parochial Churches such Bugbears, That Independant Teachers were scared at them. For till St. Bartholomew 1662, many of them were Parochial Incumbents, and probably had continued so still had the Laws permitted them. Now like Foxes they dispraise the Grapes they cannot reach. Their own bad Titles outed some, and the Bill for Uniformity scared the Rest, yet Uniformity in Worship is what all good Christians wish for in every National Church. Without which lasting Peace is not to be had. In truth no Nation can comply with the direction of the Gospel without it, namely, unless they walk by one and the same Rule, and speak, and think the same things; and with one Heart and one Mouth glorifie God. Even the very People that destroyed the Churches Uniformity gave Testimony to it, in the Ordinance for settling the Directory, shewing they did it to bring all to one Uniform Order. And their Covenant agreed in a Resolve to bring the Churches of the three Kingdoms, into the nearest Conjunction and Uniformity in Religion. And the Preface to the Directory says, *they set it forth, to give some publick Testimony of our endeavours for Uniformity of diverse Worship.* And the Scots call the Assemblies larger Catechism a necessary part of the intended Uniformity in Religion. And in their Approbation of their Confession of Faith, they call it a Principal Part of the intended Uniformity in Religion. So that Uniformity is only out of Fashion with them of late. St. Paul's Companion *Hermas* thought the Church so all of a Piece, *ut Commissura eorum non paterent.* He could see no joynt. All stones that had *Fissuras*, or *Scissuras*, were cast away *viz.* all Men *qui in cordibus discordiam habent.* The

*Bax. Sacri-
leg. desert.
p 103, 104*

*Phil. 3. 16.
1 Cor. 1. 10.*

*Scotch Co-
venant
Art. 1.
Prefac.
Direct.*

*Art of Aug.
27. 1647.*

*Hermas 1. 1.
vis. 3. 3. 2.
§. 6.*

The Presbyterians heretofore were only Non-Conformists, and in their Assembly in 1648, they took up the Cudgils against the Separatists. And if we believe Mr. *Baxter*, the most Learned and worthy of the old Non-Cons wrote more against separation than the Conformists. And the present Non-Cons have not more wisdom, Learning, or Holiness than they, and as a Testimony of it, have given up the Cause, so briskly contended for by the Assemblers heretofore. But why may they not consider at last, how great their Sin of Schism is, and how contrary to the Spirit of the Gospel, and so return with their guidable, or forsake their unguidable Flocks?

Baxt. def. of cure introd. p. 55. & 88.

But whatever they may resolve on; if we take care by these Chapters to ply our People with good Example, and pressing Exhortations, and furnish them with good Books, and prevail with them to read, and take an Account of their Proficiency in them: We shall bring them by Divine Assistance, to that share of Knowledge, and Practice, that will render our Parochial Communion the best Nurseries for Heaven. And shame them that forsook good Soil and fled, leaving it to bring forth Weeds, for want of Cultivation. It may be, those that by Separation would leave these poor Souls to perish, may find it hard to Answer the great Shepherd of the Sheep for Deserting them.

If it be Objected, That our Liturgy will stop Dissenters from coming to us. We can say from Experience, That Grace hath thriven better under its wings, than it hath done in any other way we have known. For many of our People are (as far as we can judge by their Profession and Practice) Lovers of God and Religion, meek, patient, guidable, humble, peaceable Men and Women; obedient to their Superiors, loving and charitable to their Neighbours. That all are not such, may be attributed to the weakness of their Brains, or strength of their Passions and Lusts; or greatness of their Temptations, or their Way of Livelihood that corrupts some; or their natural Constitutions which 'tis scarce possibly compleatly to Master. But can't well be charged on the Liturgy, that works so well on others.

Nor is it like to give Offence to the Learned, that we use a Liturgy, seeing 'tis an approved Rule, *That whoever separates from any Church, upon a cause common to all Churches, makes a sinful separation.* For then he must be a separatist from all the World beside his Gange. And would have been such for a Thousand Years together, could he have lived so long. He could not have communicated with Jesus Christ, nor his Apostles, who lived long, and Christ dyed under the Liturgy of the *Jewish* Synagogue. The Apostles kept at first to the Temple at the Hours of Prayer, be-
ing

Act. 3. 1.

*Baxt. ubi
prius.
Grav. Conf.
p. 12, 13.*

ing the ninth Hour, or three in the afternoon. *Baxter* openly declares he could not bear with such a separatist. And the Grave Confutation, approved by the old Non-Cons, says, *such stinted Forms in the Ordinary and General Occasions of the Church, are many times more fit, than those which are called conceived Prayers.* Forms are of very good use for Private Devotion, as the multitude of Books, and a greater Multitude of Men and Women that use them find by Experience. But they are absolutely necessary for Common Prayer, where the Occasions are generally the same. And where joint Assistance and Approbation ought to be had, least the weight of a thousand Souls should depend upon the Piety and Parts of one single, and (it may be) a weak Man. Upon which consideration a truly tender Conscience would be afraid to depend upon himself without these helps. And he must be a Man of some Assurance that distrusts not his own Ability.

*Ball cont.
Can. part
2. p. 8.*

*Clem. ep. 1.
ad Cor.
§. 40.*

However a National Church can't be without a settled Liturgy, that thereby all People may see our Terms of Communion, as to Doctrine and Worship; that they may Judge the Grounds of Communicating with us. Which extemporary Effusions cannot do, because they are various, and but the Conceits of a single Man, *Mr. Ball* of Northampton a Non-Con, tells *John Can*, a fifth Monarchist, *That most things in our Common Prayer, were to be found in the Liturgies of the Church, long before the Mass was heard of in the World.* And Liturgies there were in the Apostles times. How else came *Clem. Romanus*; (*St. Paul's* Companion, whose name is in the Book of Life) to tell the *Corinthians*, that the Church had, *καί τις τελαγμένως, τοῖς τε προσφορὰς καὶ λείτουργίας.* And after, *καὶ τε καὶ διὰ τινων ὁμιτελεῖται.* They had times and Offerings and Liturgies, and where, and by whom to be Celebrated, which Epistle all Men acknowledge Genuine.

If it be farther Object, They can't close with us because Bishops govern our Church, which they dislike: We Answer, that their great Masters did indeed oppose *Romish* Bishops, because they would not Govern according to the Gospel, but decryed not the Function. *Calvin* both elegantly, and earnestly, courted Cardinal *Sadolet* to stay in *Geneva*, and to govern the Church there, according to the true Religion; taking no Offence at his Order in the Church. And is so far from declaiming against the Hierarchy, that he desires the Church to afford him such a Hierarchy, in which Bishops have the Preheminence, but Subject to Christ, and united in the Truth, and he thinks that Man worthy the greatest Curse, that should not Receive and Reverence them. But more of this afterwards, in the judgment of the *French Reformed Church*. Now if *Calvin's* Followers stick to nothing, but each

each Man hath a peculiar Faith to himself, farewell all Churches and Publick Profession. *Beza* another great Leader gives his judgment of the *English* Hierarchy. That they are Eminent Martyrs, and most excellent Teachers and Pastors of Christ's Church, and tells *Saravia*, He hopes God would continue that blessing to *England* for ever. We hope God will open the Eyes of the Sober and Pious, to return to the Church, and their old Leaders; and not suffer them to be carried headlong by their giddy Zealots. He that Separates because of Bishops, could have communicated in no Church for above 1400 Years; seeing 'tis confessed of all sides, Bishops have Ruled the Church so long at least; nor is there any notice taken, That the Church changed its Government after the Apostles; yet Men were then more Watchful and Conscientious, to have complained of such Innovations, had any been made.

There were Bishops at the Reformation, and the same Liturgy, and Ceremonies, yet none Separated for them all King *Edward* VIth's days. All peaceably submitted to the Reformation. And for it our Bishops and Martyrs burnt in Queen *Mary's* days; yet now Men separate from it, as if the Reformation were a Thing, that a good Conscience could not comply withal. Can Men think, that Protestants *in truth* can ever be contented to see our Reformation so disparaged? Can the Government calmly observe Popery freed from the Blood of our Martyrs? And that it be charged on the Antichristianism of the Reformation. That our Martyrs threw away their Lives, for Popish Liturgies, Ceremonies, and Hierarchy. Poor Mr. *Fox* the Martyrologist observed with grief, the Consequence of the Faction and Turbulent Spirit that had possessed this Party in his Time. He says, they despised him, because he could not rail on Bishops, and Arch-Bishops as they did. And foretells what we see effected, the mischief they would bring on this Church. And no doubt they have render'd his *Martyrology* more contemptible than all the *Roman* Writers could do. True Protestants should lay this to heart, and quit their Company before they have ruined all.

*Fox letter
in Fuller
hist. ch. r. 9.*

In short; Bishops did succeed the Apostles in the ordinary Government of the Church is plainly attested by all the Ancients, which hath been so clearly proved by many, that we shall only observe, That *Hermas*, Companion to the Apostles, describes the *Hermas* Church Ministry, by the Words *Apostoli, Episcopi, Doctores* & *lib. 1. vis. 3.* *Ministri*, which are in our Language, Apostles, Bishops, Presbyters, and Deacons. *St. Ambrose* explains *dedit Apostolos, id est, Episcopos*. *St. Cyprian* says, *Apostolos, id est, Episcopos dominus elegit.* *Eph 4. 11.*

Thus

Cyp. ep. 65. Thus too *St. Hierom, Potestas imponendi manus & Excommunican-*
Hier. in tit. di penes Apostolos erat. And *Irenæus* tells us, *Ab Apostolis institu-*
Iren. l. 3. c. 3. *ti sunt Episcopi in Ecclesijs; & successores eorum usq; ad nos.*

That Bishops were instituted by the Apostles in the Churches, and made them their Successors to our time, which was so close on their Heels, that he conversed with many Ancients, that lived with the Apostles. *Tertullian* comes after him, and tells us, *Dandi quidem jus habet summus Sacerdos, qui est Episcopus, dehinc Pres-*

Tert. de bapt. byteri & Diaconi. The Bishop was the Chief Priest, then Pres-
cap. 17. byters and Deacons. *Eusebius* says, the Apostles Chairs were
Euseb. hist. kept in some Churches down to his time, meaning the Successi-
l. 7. c. 32. & on of Bishops, and mentions that of *Alexandria* and *Hierusalem*.
c. 19.

Nor is the Church without Catalogues of Bishops succeeding to the Apostles downwards, presiding over their Churches, as *James* of *Jerusalem*, *Zachæus* of *Cæsarea*, *Evodius* of *Antioch*, *Anianus* of *Alexandria*, *Timothy* of *Ephesus*, &c. Even the Sects had Bishops in their Churches, as *Donatus*, *Nevatian*, &c. 'Tis to be hoped when heats are laid aside, Men will come to themselves, and not despise the Testimony of all former Ages; while they submit to nothing, but their own Wishes or Imaginations. If they be so unhappy as to persist in their Assertions, the Learned World will observe their lying, and leave them in the lowest Contempt.

But some think after all, They may separate for Purer Ordinances. An Opinion that, at present, obtains, but closely follow'd, will destroy all the Churches in the World, their own that hold it, as well as others. Ordinances may be said to be purer, either in Respect of the Worshippers, or the Worship. In respect of the Worshippers. There may be 1000 Communicants in a Town; 100 of them may be more holy than the remaining 900, this is the first Separation. In a little time 50 of this 100 may appear better than the rest, then separate afresh; at length 3 of this 50 appear better than the 47 left, separate again. This being too small a number, we seek again in the neighbour Towns; haply they find two or three in a Town that will please. Then strole those Sheep from their Shepherds, and make up 100 again. At length their Eye sees, or Ear hears some fault in these, and so they separate again to their lives end. Thus *Smith* the *se-Baptist* could find none in the World pure enough to Baptize him, but himself.

Let us now consider the Purer Ordinances in the Worship it self. They reckon the Ordinance then purer, if it have more life, vigour, and power of Godliness in it, and tends more to Edification. Though in truth, this be not in the matter of the Ordinance

dinance, but lies in the Breast of the Worshiper. This also pursued will cause endless Separation. A zealous Sister thinks Mr. *How* preaches more moving than the Parish Minister; then hey for Mr. *How*! But then they hear that Dr. *Burges* preaches more Edifying than Mr. *How*, then hey for *Burges*! Then they hear Mr. *Charles* of *Hull* preaches more sweetly than both; then hey for a Journey to *Hull*! But at length they may hear there is one in *New England* preaches best of all; then thither they must go for purer Ordinances. But it may be one of these preaches best, but prays more dryly; then must they be in with one in Preaching the other in Praying, because they are to follow what doth most Edifie them. But by this Rule all should leave *Paul*, *Apollos* and *Cephas*, and stick to Christ; the best at all Christian Duties, the most sweet and heavenly Teacher! No doubt some such Conceit seized the Hearts of the *Corinthians*: Some thought *Paul* a smart and keen Preacher; some were for *Apollos*, who when he declared the Judgments of God, made his Pulpit flame like Mount *Horeb*; when his Mercies, he made all, like *Canaan*, to flow with Milk and Honey, in his soft Affections. Some for *Cephas*, that in plain Phrase, spake from his Heart to theirs, and melted all into Tears. Others for none but Christ, who stole into their Hearts, and ripped up the Secrets of the inward Man, awing them with his piercing Light. 'Tis well these Teachers were above all Temptation, else had they run into as vain Separation as these Leaders do, being quite overcome with popular Applause.

Hence a Man may see, how necessary it is, to have Governors superior to the People, that may keep Ministers from these Temptations, and People from such extravagant Zeal; and may determine in Synods what are pure Ordinances, and right Rules of Practice in Churches, according to the Scriptures and usage of the Primitive Church, that People be not hurried by these Enthusiastical Principles, into such miserable Distractions, that will ruin all Peace and Love, and consequently all true Religion out of the World. 'Tis a plain breach of the tenth Commandment, not to be satisfied with such Provision as God makes for them. They may as well separate for better Kings, better Judges, Justices and all sorts of Officers, as for better Ministers: Beware of the Consequence.

'Twas an Observation made by *John Cotton* (who lived long enough to see the bitter Fruit of Schism) *That they which separate Cotton Ans. farther from their Brethren than they have just Cause, shall at length to R. Wil. find just Cause (or at least think they have found cause) enough to se- liam. parate from one another: And so 'tis plain they did. Johnson and*

H

Ainsworth

A humble Proposal

Ainsworth separated in *England*; then seeing the great Ringleaders, *Barrow*, *Greenwood* and *Penry* executed for their virulent Books, those fled into *Holland*, where *Johnson* and his Party condemned *Ainsworth*, and he and his condemned them. Whom one Excommunicated the other received, which rendred them Ridiculous to all. Each Side pleaded for the Meeting-House built by them in common, in the name of the Church at *Amsterdam*, but the Government refused their Plea, allowing neither Party to be a Church. And at *Rotterdam* *Ward* was Pastor, and *Bridges* Teacher; they quarrel'd about *Ward's* preaching the same Sermons he had preach'd at *Norwich*, so the Congregation deposed him, do *Bridges* what he could, and they divided upon it. *John Simson* takes up one part, and forms a new Church, but it came to nothing; and *Robinson's* Church at *Leyden* crumbled: part went to *New England*. The sight of these things made People more wary, till the great Rebellion in *England* had cut the Sinews of Government, and left all to popular Fury: Then every one did what was right in their own Eyes.

V. Profane
Schism of
Brownists,
Page 63.

The Presbyterians being the major part in the Rebellion, called aloud for Uniformity; and the *Scotch* Commissioners argued earnestly for it (as is noted before.) The *Scots* alledg'd, 'Twas the only way to preserve Religion and Peace, which all sound Divines and Politicians were for. The *English* Presbyterians say, Uniformity in God's way, is not to force Conscience but to guide it. *Calamy* preaches earnestly against Toleration. *Newcomen* tells the Powers, That diversity of Religion will certainly inferr Civil Wars; And that Men will defend with Arms what they can't with Arguments. This noise produces a Directory for Uniformity, which made Independents appear apart from Presbyterians, under the name of Dissenting Brethren; and the Matter is warmly debated between them. The Usurpers recal their Directory, and favour the weaker part, to keep the Breach open, that they might ride both Parties and the Kingdom together. The struggle went on with dubious success, till the happy Revolution that restored the Government, and Laws of Church and State, under *Charles II.*

V. Papers
between dis-
sembly and
Dissenters.

For about 13 Years after the Restoration, the Non-Conformists were trying what might be done for Peace, and Conformity amongst themselves. What was consented to is not certain; but *Mr. Baxter* (that laboured much in it) gives us the ensuing particulars:

Apol. p. 250
n. 3.

1. That 'tis the Interest of particular Churches to please and glorifie God, by their Union to Christ, and to the Church universal by Faith, Love and Obedience.

2. That 'tis the Interest of each particular Christian to please God, in his holy Union with Christ, and with the Church universal,

sal, and subordinately with the Ecclesiastical and Civil Society, where he liveth.

3. That the Christian may consent to legal Monarchy, as the Constitution is unalterable by King or Parliament.

4. That Magistrates may moderately drive Men to hear God's Word, and to do the immediate Duties of their Places. *Treatise of Episco. p. 144.*

5. Magistrates, Parents and Masters, may force their Subjects to use those means that tend to make them Christians. *Ib. p. 193.*

6. They may use the like Force with Subjects that were Christians, to cause them to use the foresaid means of Hearing, Reading and Conference for the curing dangerous Errors, or sinful Lives. *Ibid.*

7. Magistrates may restrain false Teachers from seducing others. *Ibid.*

8. If the Heretick continues obstinate, the Magistrate must restrain him, and deny him so to preach in his Dominions. *Plea for Peace p. 99.*

9. The Magistrate may dispose of many outward Concerns of Churches, and may coerce, restrain and punish, Persons opposite to the truth of Religion. *Ib. p. 30.*

10. They may forbid Hereticks, and all that preach Rebellion, from exercising their Ministry in their Dominions.

11. Pastors in a Synod are still Rectors of their Flocks; and their Canons to them are more than a single Pastor's Word. And Synods may determine in alterable matters, for Concord. And so the absent and present are bound by God's Law to keep such Canons for Concord. *Ib. p. 266.*

12. They approve the sign of the Cross as a professing Sign, us'd by ancient Christians, to declare their Faith in Christ. *Church Government, p. 404.*

13. There are general Rules in Scripture, directing us to apply natural Light, to the directing all Circumstances, for performance of acts of Worship decently and in order, and for the improvement of things in themselves indifferent to Edification: And when settled 'tis sinful disobedience to violate them without necessity. 'Tis from a Spirit of Contention to call for express Institution, for every Circumstance about Religious Duties. *Owen Ex. Ch. 14.*

14. Princes may divide their Kingdoms into Parishes, and the Churches in them are true Churches. And 'tis the true Interest of a mere Non-Conformist, to live in Peace, Love and Communion with them. *Boxr. Plea p. 31. Apol. p. 251. n. 11.*

15. The Liturgy is such, that a good Christian may lawfully join in. 'Tis better than any of the ancient ones in it. And 'tis a great Covenant breaking to refuse Occasional Communion in it. *Pecab. de- sig p. 4. Bibliotheca Pa- Apol. p. 48. and 162. and Defen- of Prin. p. 38.*

These were towards steps towards Union and Peace; but 'tis said the Papists prevail'd for a Toleration, when the Matter was cementing, and put all off again; insomuch that the Epoche of Separation takes its date from *March 1672.* the Presbyterians quitting their own old Cause, and gathering Independent Churches, out of the true Parochial Churches, as fast as the Independents themselves; and making purer Ordinances their Plea, have left the Reins on the Fanaticks Necks, to run thro' all Denominations as fast as they please: So that all Union and Peace are now precarious. For purer Ordinances People may ramble, from Parochial to Presbyterial, thence to Congregational, and thence to Anabaptistical, thence to Quaking, and so to Atheism. And the Gentry are in a manner forc'd to run back to *Rome*, seeing nothing but Factions and Fractions every where else. The Establish'd Church it self being not permitted to challenge or recal their own Sheep that are most sily stollen away.

Order of
Congr. n.
28.

The Congregational Men provided better for themselves, foreseeing the looseness of separating for purer Ordinances, would hazard the flying of their own Meetings to Quakerism or Popery; they made a Rule at the *Savoy*, *That Persons joined in Church Fellowship, ought not lightly, or without just Cause, to withdraw themselves from the Communion of the Church whereunto they are joined.* And declare, *the Church Officers are to be consulted before they withdraw.* Tho' this be but a Thumb-band of Straw to tedder a fleeting Member, yet they dealt not so fair with their Mother the Church of *England*, but left her without leave or consultation, nor did they make purer Ordinances their warrant, or better Edification, but if there be sin in the Communion, or Persecution, or ones leaving his Country, neither of which causes they found in our Church to justify their Separation: They have divers Weights according to their Profit.

166. 13. 7.
17.

Burrough.
1677. c. 22.

But is it meet to allow private Members the liberty to break off Communion, and go whether they please for purer Ordinances, or better Edification? May not some run into Quakerism the Reverse of Christianity, and others into Popery, seeing nothing but Schisms and Factions among such Protestants? Doth the Scripture allow that People should guide themselves, and judge and condemn their Guides? Are they not to obey such as Rule over them? Are they not to follow their Faith? Can common Members judge who is an able Guide, and what is Truth and what Heresie as well as a Church? Had the primitive Christians this liberty to judge their first Teachers? Is it not to train up People in Pride, Conceitedness, and Ungovernableness? Did not their own *Burroughs* condemn this as the direct way to bring in all Disorder and Confusion.

fusion into the Church? Did the most rigid Separatists allow Separation for faults in Members, or Weakness in Ministers, if the Church was sound in Constitution, Doctrine and Worship? Are not Zeal and Noise the great things that take the People? If a grave Divine is loath to appear a Pulpit Buffoon, must he therefore be despised? 'Tis a desperate Cause that can't support it self without the ruin of Peace and Love.

But we reasonably hope, the Restoration of these Rural Deans and Chapters, will refine our Congregations, and keep the Ministry, not only unblameable but also edifying in Purity. And so to, prevent the Confusions, that these wild Principles would bring on us. That an unintelligible Cant, or roaring Noise, may not pass for purer Ordinances, and better Edification. That those *Itching Ears, that will not endure sound Doctrine, but heap to themselves Teachers after their own Lusts*, (2 Tim. 4. 3.) may no more forsake Christ, under pretence of better teaching, or his Apostles for purer Ordinances, as St. John notes; (*Joh. 6. 66. 1 Joh. 2. 19.*) intimating, by their Carriage, that they knew what was good for their Souls, better than Christ or his Apostles. 'Tis presum'd in a little time Men will see, that 'tis more safe for every one, to rely on the most Conscientious, Learned and Sincere Judgment of Synods to interpret Scriptures in the Church, and to take Advice from the Legislative Power in the State, than to tumble from Sect to Sect, on their own dark Apprehensions of things above their Understanding.

They may farther Object, That were Rural Deans and Chapters restored, they may be as earnest for Ceremonies as before. 'Tis certain such Men will keep to their Rule of Duty; but 'tis hop'd no humble and grave Dissenter will make this a Quarrel, tho' he may wish something were alter'd; for every one must not make his own Sentiments the Rule of Communion. Besides, Mr. Baxter's *Baxter* assures us, that after the Plague and Fire of London, the *Plea* p. 240. Dissenters agreed, That Communion with the Church was *lawful and good*, and that they only delay'd it for a fitter Opportunity; the Churches about London being most down, and the People dis-

Spel. Conc. Oxon. Langton A. 1222. *tit Cause matrimon. quibus committi debeant* & 184. *Quoniam in causis Matrim. magna est discussio nummaria periculosum est eis à simplicibus tractari statuimus ut Decani Rurales nullam causam matrim. de cetero audire præsumant, sed & earum examinatio non nisi viris discretis committatur quibus assidentibus, si commodè fieri possit, ut postmodum pronuncietur. p. 165. tit. visit. Eccle. Præterea Archidiaconis, Decanis & eorum. Officialibus districtius inhibemus ne in subjectos suos exactiones vel tallias & se vel suos exercere præsumant. This is all concerns Deans. So ibi in tit. ne quis pacem impediatur ne Archid. vel Decani bonum pacis impedire præsumant, between the suing Parties. So Tit. de vita & honestate Clericorum, p. 16. Archid. Decani in dignitatibus positi & omnes Decani Rurales decenter incedant in habitu Clericali. Ib.*

perfed at that time. Do they not find themfelves condemn'd by all the Reform'd Churches abroad, for contending about Ceremonies? Is it not plain that they are more afraid of lofing their People than of complying with Ceremonies? Do they not confeſs that the Rulers of every Church ought to take care that Worſhip be decently perform'd? Doth this Church meddle in any thing of Worſhip but where ſome Circumſtance muſt be uſed? And Indecencies may be committed if left at pleaſure? They had directed no Surplice, had the World kept to *Adam's* nakedneſs. But if ſome Cloaths muſt be uſed, they muſt prevent Beaux, and all Theatrical Dreſs. If Worſhip muſt be in ſome poſture of Body, Rulers muſt prevent Antick ways, and fix where Kneeling, Bowing, Standing or Proſtrating muſt be uſ'd, to keep Worſhip grave and uniform, to prevent ludicrous Poſtures, and awake the devotion of People, that it grow not ſleepy. We had had no ſign of the Croſs to mark out the Sheep of Chriſt after Baptiſm, but that profeſſing Signs were needful as Badges, Eſcutcheons, Banners, Standards, Scales and Marks diſtinguiſhed Properly, nor could a better be thought on for the Worſhippers of a Crucified Jeſus. 'Tis a ſign Men have little to do, that contend about ſuch things. *Rome* contends as much for leaving theſe things out in all other Caſes, as theſe for putting it in where it is. 'Tis probable Diſſenters might have contended as much for leaving Ceremonies out if the Church had done it: For deſigning Men will never want Pretences to quarrel with Superiors.

No Man could have lived in Communion in any Church ſince the Creation without ſome Ceremonies. Our Lord was bred in the Jewiſh Church, where were a vaſt number, yet he ſeparated not. The Chriſtians had as many as we, yet the Apoſtles conformed to them; as the Holy kiſs at Communion, the anointing with Oyl; the Agapæ, or Feaſts of Charity in their Meetings; they made great Conſcience of keeling on the open Field, and on Shores, which probably might be dirty places; ſo they waſhed each others Feet, to ſhew their Charity and Humility, before the Communion, which continued in the Church to *St. Ambroſe's* time. Some Learned Men thought this a Rite of the Paſſover, and *Scaliger* produces two Teſtimonies to prove it to be ſuch; but *Lightfoot* ſearch'd that matter, and brings in a *non eſt Inventus* upon it, and blames *Scaliger* for producing ſuch Teſtimonies, ſaying, they were Places ill read, and worſe underſtood.

All theſe Ceremonies (being in their Nature changeable) were laid aſide by the Church, and others were taken in ſo long, that the Church groaned under the burthen of them. And this Church hath highly offended the *Roman*, by diſmiſſing ſuch vaſt droves of

Rom. 16.

16.

Mark 6.13

Jam. 5.14.

Pet 2.13.

Jud. 12.

Luke 22.

4.

Acts 21.5.

John 13.

44.

of them in our Reformation (as we have shewed they did;) and it seems we have as much offended many Men for leaving any in: But Moderation will never want the Favour of God, nor the Defence of wise Men.

By this time the World may be satisfied, that our Ceremonies are not looked upon as any part of Divine Worship, tho' they are Rites used in the performance of Worship; that we do not think they gain the love of God for our so doing, nor his displeasure should they be lawfully altered, nor do they make us the more holy for doing them, otherwise than as a compliance with our Duty to Superiors direction; nor do we think they drive away Devils, or discharge venial Sins, which was the Superstition of the *Jews* about washing their Hands, and is the false Opinion of the *Papists* concerning their Holy Water, the Sign of the Cross, and some other Ceremonies. Nor do we think them to be otherwise acceptable to God, than as they render our Worship more decent, and shew our Conformity to the Practice of our primitive Fathers; that they edifie our Devotion in calling our Minds from roving, rousing our declining Devotion, and tell Spectators we have a great Reverence for our God. And that we carry obedient Hearts to our Governors in the Church, which our God hath required of us. And that we avoid the Offence that Deformity would effect in Mens Minds. And 'tis our comfort, that we have the help of our Synods, to instruct us how to behave our selves in our Administrations, before the great God and Judge of all; for which we thank our God, and our Superiors also. He that thinks he hath parts enough to discharge this Duty to God, without such assistance, must have great assurance of himself, or a mean opinion of his God, that may be put off with raw, undigested and uncultivated Methods of Worship.

It may be the Learned part of Dissenters satisfy their Consciences in these things, by saying, they have a conceited, headstrong, unguidable Congregation, that will not endure those settled Methods of serving God. But how came they to be so out of Love with Decency and Order? Have their Teachers had no hand in it? *Pency* confessed at the Gallows he deserved his Death, because he had drawn off many good Subjects from *Q. Elizabeth*, which he could not restore to her again. 'Tis well if he only were guilty. *Mr. Baxter* turns all on the People, saying, *The Self-conceited part of Sacrilege the Religious People, will not be ruled by their Pastors, but must have Desert. p. their way, and will needs be Rulers of the Church and them: And* 103. adds, *You have made more Papists than ever you or we are like to recover.* But some think he had no small hand in seducing them at first.

However

However, why should Men stand in awe of a single Congregation, as thereby to be Non-Conformists to all the ancient and present Churches in the World? Is there more sin and danger in separating from one Congregation than from the whole Church of God? They complained for want of Power in the Ministry, in Parochial Congregations, yet it seems they have less in their Meetings. We hope they will the sooner join with us in our Chapters, where happily they may find the burthen of Discipline too great rather than too little, by that time they have experienced the Peoples keenness against Personal Admonition.

This place leads us to tell the Presbyteries and General Assemblies, that our Dean and Chapter is much like their Presbytery; and our Synods are much like their Assemblies, and differ little from them, except that our Chapters are Legal, more Canonical, and held by a better Right, as derived from Church Constitutions, and not from their own Wills, nor from any State, Rebellions, or Democrattick Rulers. Here they may have in Union with us, what otherwise they can't enjoy but in a pernicious Schism. 'Tis generally belived, the worst of Men, had rather enjoy their Desires by honest ways, than by unlawful Courses. They must pardon us if we think the worse of them, if they will not attain their Desire by lawful means.

Would they have more Power than an *English* Presbyter hath? (these Deanaries being restored) then would they have more than any acknowledged Church on Earth ever granted them. If *Beza* rightly understood, and hath given a true Account of the Church of Geneva, he assures us, *That the Parochial Ministers and Elders, proceed no farther than Admonition. But if the Party admonished be Contumacious, they certify the Presbytery of the City, which sits at certain times to judge such Matters; where they may proceed to Suspension from the Lord's Supper, or in the last Necessity to Excommunication.* So the Congregational Men say, *They never executed the Power of Excommunicating.* And in all Diocesan Churches the Bishops only have the Power to Excommunicate; and the Presbyter can only Suspend *pro tempore*.

Narrat.
Apol. p. 9.

The Presbyter's Power in this Church was greater than in any other; for no Law nor Canon can be made, without his Consent by his Proctor in Convocation or Synod. No adult Member can come to the Lord's Table but who is Confirm'd; nor none can be lawfully Confirm'd, without his Testimony that they are fit. He may also stop any from the Holy Communion that he thinks a notorious Sinner. Provided he certifie the Bishop of it within 15 Days. To go farther would set up an Arbitrary Court in every Parish; against which it is likely Parishioners would bandy, and fly

Can. 26.

fly all Christian Communion. The Reverence payable to a Judge is taken away by their nearness of Habitation, familiarity of Conversation, and equality of Estates and Interest in the Parish. So that such Courts may breed Mutiny and Faction; and some would rush upon Complaints in the present heat of Passion, being too high such Power to cool and consider what to do. The French Parochial Consistories have Examples enough to make People wary, as he that consults their Synodicon will easily find.

CHAP. XII.

IT may be some may think, these Rural Deans and Chapters are things that the Holy Scriptures know nothing of, and so may be reckoned sinful Innovations and profane Names. To which we say, they stand upon the same Foot with all other Districts or Limitations used in the Christian Church. Our Saviour Instituted but one, whose Bounds were the whole World, as hath been observed: *Go teach all Nations*, (that was his Design) *and Baptize them*, that made them a Church. All other Divisions are determined by the light of Nature, which is the unwritten Law of God. And the Reasons are drawn from the Duties of Members, which are to hold Communion in Faith and Love, Worship, and Obedience. He neither pointed out Primacies nor Metropolices, Dioceses nor Rural or Parochial Bounds, but left that work to the Prudence and Conduct of the Apostles and their Successors, to make what Districts, and take what Lines should best agree to their work of Converting, and teaching Converts how to hold the Communion of Saints.

And doubtless they agreed not to clutter together, but to take each Man his Share and Charge. St. Paul mentions his μέτρον τῆς χά- 2 Cor. 10.
ρίως, the Measure that was by Line allotted to him, which was from Jerusalem to Corinth, to preach the Gospel, and beyond it. Καρὸν is the Rope or Chain by which Surveyers measure out Land, that each may take his share. Corinth is a part of the Lord's Field, that fell into his part to be cultivated by him. But this Corinthian District was made long before, and found ready to the Apostles hands. The Church in dividing the Cure and Instruction of the World, made no new Rules to distinguish Bounds, but took what they found. Had they not done so, they had known no Bounds to their Charge, nor could the People know whom they should Hear or Obey. Our Lord's Eye was upon the whole World; but the Work he designed must be carried on κατὰ μέτρον, καὶ διανομήν by

Vales. not. by divided Assemblies as they could meet, which afterwards be-
in Euseb. came the way of all Churches, as *Valesius* observes.

1. 6. c. 44. We have noted that the learned Dr. *Hammond*, thought the Church was first founded in a Metropolicy, observing that *Jerusalem, Rome, Antioch, Crete, Ephesus, &c.* were after Metropolitick Churches; but the Presbyterians and Independents, think the Church founded in single Congregations, or as we call them Parochial. But 'tis plain our Lord sent his Commissioners into the whole World, with full Commission to form it into one Catholick Church, calling it *one Fold under one Shepherd*. And so the Apostles understood him, admitting every one they Baptiz'd into one Body: *For by one Spirit we are baptiz'd into one Body, whether Jew or Gentile*. And so the whole Christian Church did understand him, saying in all Creeds, as a solemn Article of its Faith, *I believe the Holy Catholick Church*. And all see, that all names of Churches are taken from the places they inhabit to distinguish them, as the Church of *Rome, Corinth, Galatia, Ephesus*, and the like. The lowest of these Names are *Παροικιας*, Parishes, from the Peoples living nighest together.

John 10.
16.

1 Cor. 12.
13.

We shall inquire, First, why any certain Limits were set to the several distinctions of Churches, as Patriarchal, Metropolitick, Diocesan, Deanary or Parochial? Secondly, How they came to be so divided?

For the first. It was not possible to keep Peace and Order, without these or such like Divisions and Limitations; for how should Bishops know whose Mandates to hear and obey, unless they had Metropolitans, when Synods were called to meet? How should Congregations know whom to own for their Bishop, unless certain Bounds had been set to Diocesses, that they might know themselves within them? How could the People of any Parish know, whom to hear and obey in Religion, unless there had been bounds set to the Parish, and an Incumbent instituted there to take care of the Peoples Souls? Bishops unbounded could not have known the People they were to Rule, nor could the unbounded People know who was to Rule over them. Had Presbyters been Ordained at large, without Institution, many might come into one Town, but could not know which of them ought to administer Religion there, nor which was to be silent; nor could the People know which of them they ought to attend, or whether either or neither. So reasonable is the Churches Practice, and so impossible to keep Peace and Order without it. These Rules are the Result of 1700 Years Experience, none but rash Men will venture to alter them.

Secondly, These parts of the Catholick Church were thus divided, by the Apostles settling such as they fixt in any place, by the civil
civil

civil Bounds of its Government, which they found ready prepar'd to their Hands. They made each City that had Suburbs, and a Region round it, that received Laws and Justice from the City Court, a Diocesan Church; and where they found many such Cities in any Province they called them Diocesan Churches. As the Church of *Jerusalem* was one Church, tho' it had many Congregations in it. But they are called the Churches of *Judea*, because there were many Cities in *Judea*. And the Churches of *Gallatia* and *Macedonia*, of *Syria* and *Cilicia*; so the seven Churches of *Asia*, yet each City is a distinct Church as to the Church of *Ephesus*, *Sardis*, *Pergamus*, *Laodicea*, *Thyatira*, &c. Hence *Origen* compares a City Church and its Congregations, with a Corporation and its Tribes or Companies; as *Athens* Corporation was called *Ἐκκλησία*, and its several Tribes in it resemble the several Assemblies in one City. The Senators resemble the Presbyters, and the Bishop the chief Magistrate. *Cabassutius* hath spent one Dissertation relating to the second Century, to shew *Distributiones Ecclesiarum factas ad normam & partitionem veteris imperii Romani*, That the chief Churches were settled according to the Rule and Division of the old *Roman* Empire, which was done with design that the Bishop should endeavour to convert all unbelievers within his Diocese, and to appoint Presbyters to celebrate Divine Offices amongst them. And thus the Apostles settled the chief Fruit of their Ministry in every City one, to carry on the Gospel with diligence and care, shewing thereby more Wisdom and Piety than the starchy Rules of Independentism afford; that gives their Teachers charge of such as are professed Members of their Congregations, and leave all others as out of their Care and Concern, which rises from that false Principle, that the Ministerial Power came to them from their People, and that their Authority is nothing beyond them. An Invention to flatter People withal, but directly against Revelation, and a Bar against the Conversion of Heathen, and a slight of all careless Men, that will not trouble themselves to get Guides to Heaven.

The Metropolitan Churches Limits were usually bounded according to the Provinces of the Empire, but not fix'd always to one City. For as *Fernandus Mendoza* observes, at first *Nulla erat Primatum aut Archiepiscoporum, vel Metropolitanorum denominatio* But 'twas given to the Bishop that was *Ordinatione Antiquior*, first Ordained, tho' in a lesser City, which is the cause why the eldest Records call the Metropolitan by the name of the first Bishop; the Word Metropolitan being not used till the Metropolicy was fixt to a City, which was not always the biggest, but what was first converted and became

Verbo Ar-
chiepif.

an Epifcopal See ; as *Canterbury* is the Metropolis, tho' *London* be far the bigger City. And hence too may arife the Quarrel between the Civilians and Canonifts, whether Archbishop and Metropolitan be the fame thing, refolved by *Otho's* Glofs, that they differ only in their Notation ; for Archbishop refpects the Bifhops under him, but Metropolitan the Cities under his ; yet Dr. *Godolphin's* Etyymology muft fail, for he makes it the Measure of the City, whereas it means the Mother City, called Μητρὸς πόλις, which can't be derived from Μέγεθς *Mensura*, becaufe this is written with ε, the other with ο ; nor is the Metropolis always a City of the greateft Measure, as is fhewed before.

Zouch's

Tract. c. 4.
p. 27. Can.
Antioch
19. Nic. 6.
Can. Apost.
34.

For his ufe, we may fee the Description of his Office in Dr. *Zouch*, that the Canons require no great thing to be done by his Suffragans without him, nor any Bifhop under him to be ordained without his Consent. He is called only the *first Bifhop* in the Apostles Canons, and all are required to esteem him Chief or Head, and to do nothing without him. The *Nicene* Council owns his Authority to be Ancient, and that he prefided in Provinces *Ἐπαρχίας*, which fhews there was a Book of Canons that fetled things in the Church, called commonly Apostolick Canons, some Ages before the *Nice* Council : Consequently *Eusebius* fhews them to prefide in Synods in the second Century. That *Theophilus* held one in *Casarea*, *Narciffus* in *Jerusalem*, *Victor* in *Rome*, and *Palma* in *Pontus* about the time of keeping Easter ; as alfo did *Irenæus* at *Lions* on the fame Queftion, and *Agrippinus* in *Carthage* about rebaptizing.

Euseb. l. 5.
c. 23.

Vales. in
Euseb. l. 1.
c. 1.

Now for Parochial Churches, *παρχία* fignified anciently Diocess, or the Bounds of a Bifhoprick, and many *Παρχίας* made one *Ἐπαρχίαν*, or Province ; and fo doth *Eusebius* use the Word in 600 places. It seems our Bifhop *Christopherson* thought *Παρχία* fignified a Province ; and *Vales.* finds great fault with him for translating it *Provincia*, yet he gives two Instances where it was taken in the fame Sense we now understand it ; nor need we wonder Apostles or Apostolical Men should call Diocesses by the name of Parishes, feeing the whole World was their Charge, and they great Travellers, fo that Diocesses (efpecially before many were converted) might well be their fmalleft Limitations of Churches. Our

Beveridge
c. Dal-
laum.

learned *Beveridge* affures us, that in all Antiquity *Παρχία* fignified usually a Diocess. It seems that Sense continued down to *Conc. Taurinense*, held Anno 402. for there *Proculus* Bifhop of *Massilia* demanded, *Vel suas Parochias, vel Episcopos a se in iisdem Ecclesiis Ordinatos* ; That is, he pretended his Church to be Archiepifcopal, and that certain Bifhops and Diocesses belonging to the Arch-

Archbishop of *Narbon* where truly his, where we see he calls them *Parochias*, but the sense of the Word changed soon after.

In the modern Sense Parochial Churches Limits were much the same with that of Towns, Boroughs and Villages; but that Congregations should be confined to them, must be the effect of the Gospels spreading in the World, seeing till enough were converted to make a Congregation considerable in a Town, such Limitations would be unpracticable; and therefore must be the Result of some Ages, and doubtless were far bigger at first, and as more Churches were built, the Parishes would be divided and so lessened. Those of *Rome* are said to lead the Van, which *Baronius* accounts to have begun under *Evaristus*, Anno 112. and *Volateran* a little sooner, Anno 110. and more made by *Dionysius*, Anno 260, as *Baronius* farther notes. Sir *Thomas Ridgely* thinks this Pope sent his Directions hither for making Parishes, but he had not Interest in the Britons who then were the Inhabitants of *England*. *Optatus* wrote Anno 370, and tells us there were forty Churches in *Rome* when *Victor Guibienfis* came thither, but mentions not distinct Titles to them. Bar. A. no
112. n. 4.
Volat. l. 22.
Ridg. view
part 3. c. 2.
§ 4
Optat. l. 2.

'Tis reasonable enough to believe, that when the greatest part of the Inhabitants of any Nation had embraced Christianity, the careful Guides of the Church urged them to erect Churches for their easier attendance on Worship, which great Bodies might do, but little could not. This happily was the thing that *Honorius* the 4th, Archbishop of *Canterbury*, after *Augustine* died, and *Stow* cites from the Register of *Canterbury*; for then Parishes might begin, Anno 693 amongst us. And that called a Parish, where a Church was built and the People usually resorted to it, and paid Church dues to the Presbyter, which the Bishop sent to that Church to officiate there, which Dues he might return to the Bishop, to make up the famous Quadripartite Division so long used in the Church. At length Believers increasing, it was propounded by Imperial Law, that whatever great Man had Lands enough lying together, to sustain a worshipping Congregation, if he would build a Church for the Tenants, and endow it with the Tythes, and sufficient Glebes, and to erect a Mansion necessary, and by good Evidence secure it to the Church for ever, such a Man should have the Patronage of that Church, and present a Presbyter to the Bishop upon every Vacancy, to be approved by the Bishop, and then Instituted and Inducted into that Church, and take all the Tythes and Profits of the Land so settled, and no other to meddle with it; which fix'd the Bounds to the Presbyter and People, and so to remain for ever as *Justinian* Decreed. The far greater part were thus made, tho' a great while after: Hence might come the Extraparochial

traparochial Land, belonging to some other Person not sufficient to support a Congregation.

What is said also of *Theodore*, Archbishop of *Canterbury* about 668, may also be true, that he much encouraged Division of Parishes. 'Tis certain he encreased the number of Bishopricks, and being a *Grecian* born, might give the name to Parishes which is originally Greek, and signifies with them the smallest and closest number of People living together; Sir *Henry Spelman* and Mr. *Conc. 152. Cambden*, two of our most Learned Antiquaries, incline to believe it.

Brit.

Nor should we forget, that in *England* the *Decuries* or *Friburghs* might give a Pattern to it. For such were settled by King *Elfred*, consisting of ten Principals, with whom were Wives, Children, Under-tenants, Servants and other Labourers; for all which the *Decurio*, or Tything-man, was answerable, and every Host for his Guests. These were like a Parish to the great Ends of Government, tho' not to Religion. And ten Hydes of Land were absolutely required to it, called *Friburgum* from Freeburghers. *Borb*

Jani Angl.
p. 53.

signifies a Surety; this *Selden's Jani Anglorum* affirms. And *In-gulphus* also, *Elfredus totius Angliae Pagos & Provincias in Comitatus primus omnium commutavit. Comitatus in Centurias, Centurias in Tithingas.* *Selden* and *Dugdale* allow *Elfred* for Author of the *Centurie* and *Decurie*, tho' they attribute the Counties to King *Ina*.

Edg. Leg.
c. 1.

In truth the Laws of King *Edgar* imply, that there were Parish Presbyters in his time well settled, and received all Dues in their own Right, as they do now; so that they were not made by any Council of *Lateran*, as our common Lawyers think, seeing their first Council was not held till 1120 (as most reckon) which was long after King *Edgar*.

To come to our Rural Deans and Chapters, they had their Rise also by imitation of the Civil State; the Church finding it very needful for its better administering its Government. *Nath. Bacon* tells us, Diocesses have been divided into inferior Precincts, called Deanaries, or Decanaries, the chief of which was wont to be a Presbyter of the highest note called Arch-Presbyter, which he thinks was taken from that Precinct of Lay-power called Decanaries, having ten Presbyters under his Visit, as Decenners under

V Leg. Ed.

Confes. c.

31.

V. Chap. 12

p. 36.

Kennet ad

An. 1444

their Chief, which he shews from the Laws of King *Edward* the Confessor. And of the same Mind is the industrious Dr. *Kennet* in his Parochial Antiquities. Nor is this the lowest Division of a Diocess, for *Bacon* adds, the smallest Precinct is that of a Parish, of which, ten or more, by a prudential Combination make up a Deanary, ten great ones or an equivalent of 15 or 20 lesser ones clapt together.

Walafridus

Walafridus Strabo hath drawn the Parallel between the Civil and *Strabo de Ecclesiastical Government*, running both from top to bottom, as *reb. Eccles.* he thought it stood in his time. He compares the Pope to *Cæsar*, c. 3. the Patriarchs to the *Roman Patricians*, Archbishops to Kings, Metropolitans to Dukes, Bishops to Earls, Collegiate Presbyters to Centenaries, and the Rural Deans to Tythingmen, saying they govern the lesser Presbyters, and exercise small Jurisdiction, bringing the Laws of Religion home to the meanest of the People: It was then declining, but with the great decay of true Piety.

But some tell us, that anciently Diocesses were not so great to need such Combinations to assist the Bishop. We must desire such to consider, that Diocesses were a distribution of the whole World into parts, for the more regular converting all the World. That Bishops might look to their share and labour in it, Diocesses did not divide the Church *in Facto esse*, but in *Fieri*, that the World might be converted according to our Saviour's direction. The greatest Diocess is no great Piece, compared with the whole out of which it was taken, nor is it probable they had Men enough to have attended the Work, had it been cut out into Deanaries. A Deanary would have seemed but a Garden to Men of so great Acquaintance and Travel as the Apostles.

'Tis certain *Titus* had all *Crete* put under his Jurisdiction, and *Timothy* all *Asia*; *Epiphanius* had all *Cyprus* under him, which *St. Tit. 1. 5.* *Hierom* says was *Grandis & latè patens Provincia*; *Cyrus* was *Theo-* *Hier. ad dorick's Bishoprick*, consisting of eight hundred Churches; *Constan-* *Joh. Episc. tinople* had under its Jurisdiction all the *Hellepont* and *Bithynia*, *Jeros. Theod. Epist.* says *Socrates*; *Rome* had a Territory of one hundred Miles round, and now much more. He that considers the account given of *Edeffa* ^{113.} *Socr. 1. 2.* (whether its Extent or Revenue) would think it a Kingdom rather than a Diocess, as it is discovered in the Council of *Chalcedon*, *Chalced. Conc. Act.* it had not fewer than 200 Presbyters within the City, besides what it had in its large extent abroad. The Council of *Vason* orders, that every Minister shall fetch Chrysm of his own Bishop *Concil. Vason. Can.* every Year before *Easter*, *per singula territoria*, all the Territories round. And *St. Jerome* tells us, *Hanc esse Ecclesiarum Consuetudinem, ut eos qui longe in minoribus urbibus, per Presbyteros vel Dia-* ^{2.} *Hier. adv. nos baptizati sunt, Episcopus ad invocationem sancti Spiritus manum impositurus excurrat.* He affirms it the Custom of all Churches, that the Bishop should travel to Confirm such as are baptized far off in the Country by Priests and Deacons, so that all Diocesses had great Territories. *Calvin* himself affirms, that the Countries about the City are part of the City Church.

'Tis farther evident Diocesses had many Towns, Castles and Villages in them; for the *African Code* provides, That if the Do- ^{Cal. Instit. l. 4. c. 4.} natist ^{n. 2.}

natist Bishop Repents and turns Orthodox, the Orthodox and Donatist Bishops shall have all the Towns of the Diocese equally divided between them. And the Conference at *Carthage* brings in Donatists complaining, that in the Diocese of *Milevis*, the Orthodox had set up two new Bishops, in *Tunea* one, in *Caramussa* another, and had added a third in *Milevis*, besides *Adeodatus* the Donatist Bishop, which shews many Cities or great Towns in that Diocese. The like Complaint is brought in by *Januarius* and *Verissimus*, two other Bishops of that Schism, that four Orthodox Bishops entred on either of their Diocesses, and divided them among themselves, which shews they were very great; even little *Hippo* had *Fussala* Territory within it, being forty Miles from it, so that St. *Augustin* was forced to travel often in its Visitation; and the Council of *Antioch* forbidding all the Country Presbyters to give Canonical Epistles to any, do prove that the Diocese had Countries belonging to them.

It were not difficult to prove from the Scriptures, that a perfect worshipping and governing Church had many Congregations in it, yet but one Church. As that there were more Members in the Church of *Jerusalem* than could meet in two or three Congregations. *Paul* is told, *Thou seest Brother how many Myriads*, or ten thousands, *of Jews believe*; and from the abundance of Apostles there that were not idle, but gave themselves to the Ministry of the Word, but were too many to teach in a few Congregations; besides they preach'd in various Languages, which could not be to the same People, because the People understood not all Languages, but each Country had its proper Preacher that he understood, and they are enumerated to be many Nations. The frivolous Answers given to the Presbyterian Assembly, as that in those Parts Mens Lungs were stronger, the Air clearer, and such like stuff, confuted by the Assemblers, shew that Diocesses were larger than that one Bishop could personally attend them, and therefore must need Rural Deans and Chapters, or such like.

The only Enemies to the largeness of governing Churches are the Independents, who are judged by all others to live in Schism, a bloody Sin, murdering Churches, stealing their Members, cutting the Throat of Love and Union, and destroying the Peace of Nations, where it can act its Tragedy, quite contrary to the great aim of our Lord, and contradictory to the very genius of the Gospel.

An Independent Congregation is a Schism in its Constitution, excluding all other Christians from Communion in Ordinances with it. 'Tis a petty terrestrial Sovereign Kingdom, disowning all Authority, Civil or Ecclesiastical, to have any Juridical Authority over them as a Church, denying a great Article of our Faith,

Faith, the Holy Catholick Church, consisting in the Communion of Saints. Their Minister is a Creature of their own making, having no more Power to preach to, or convert any other, than one Neighbour hath to preach to another. And if their Congregation discharge him, he ceases to be a Minister of Christ, and well he may that was none before; nor are the Congregation accountable for any Errors or Heresies they spread but to themselves.

Their Weakness and Injustice is manifest, in that they allow no Appeal out of their Congregation, if Tyranny should be in their Rulers or in their People. If Divisions arise amongst them, there is no Judgment to decide them but their own Votes. If Heresies be maintained by the major part of the Congregation, they must pass for the Sacred Truths of that Church. They can expect no Defence from neighbour Churches if they fall into Persecution but what mere Pity may afford. If neighbour Congregations clash, they may refuse Friendship on both sides, none can Sentence the Quarrel. The Rulers have no Power to Suspend or Excommunicate their People, be they never so Rebellious. They have none to examine their Teachers Learning, nor Orthodoxy, nor any Limitations what Doctrine he shall teach. When they are divided into equal parts all is at a stand, and may break from one another. Nor have they any Spiritual Armour, or Excommunication, to resist other Churches persecuting of them: Such trifling Conceits as the Silk-Lace on Mr. *Johnson's* Wife's Waistcoat, or Mr. *Ward's* preaching the same Sermons twice will split them all in pieces. They have none to decide hard Cases, nor no way to avoid Partiality in Contentions among themselves; nor can they Excommunicate their Pastor tho' he justly deserve it; nor can they be obliged by any Church to join with them against the common Enemy of all. So loose and deplorable an Estate may make thinking Men to withdraw in time, and assist in Reforming our Parochial Churches.

But Dissenters may think their Ordination will not be allowed, and so can't join in this Work. To which we Answer: 1. That the Lay-Members may assist us however, by their Countenance, and encouraging their Neighbours to endure Instruction that may make them wise to Salvation, and to admit Inspection of their Guides, which is certainly the Peoples Duty, expressed by St. Paul: *Now we exhort you, Brethren, warn them that are unruly, comfort the feeble minded, support the weak, be patient towards all.* And doubtless if they love God and the Souls of Men, they will afford their utmost Assistance. 2. Their Guides that are willing to help in so good a Work, will easily qualifie themselves for it. If God's work be dear to them, they will not stand upon small Matters to

carry it through. *Nilhil difficile vera Charitati*, said *Lullus Moguntinus*, when he had desired *Cuthbert* to send him all venerable *Bede's* Works, tho' he believed it a hard matter to procure them. 'Tis better be a true and approved Presbyter in the Church, than to hang all ones Life in a wretched Schism, under an Ordination, that the whole Christian Church, in her best State hath solemnly condemned, and is of very late contrivance, and that too not out of choice but meer necessity, which made it tolerable in some few Neighbour Churches, because they could not receive the lawful Ordination of the Church but by complying in manifest Sin, seeing the *Roman* Church would not Ordain without subscribing their *Trent* Faith, and joining in the Idolatry of the Mass; but this can't excuse our Sects that may be Ordained by Bishops, that abhor the Idolatry, if they find Men worthy of Holy Orders.

If the Question were put to a serious Conscience, Whether he should endeavour for Ordination from meer Presbyters, or from a Bishop, we can't think but the result would be from the Bishop; becaule their Orders have been incontestably the Orders of the Holy Catholick Church, in all the Ages of it, from the Apostles downward, till the middle of the 15th Century. The small opposition given by *Aerius* in the Council of *Nice*, and the Cheat of *Ischyrras* and *Coluthus*, serve only to confirm this Truth, That the whole Catholick Church judged no other Ordination valid but the Episcopal. So that an Innovator in Orders must have been a Schismatick against the whole Church in all former Ages, seeing *Aerius's* Opinion stands condemned, and the Priests made by Presbyters were deposed.

Sleid. l. 26. p. 773. *Sleidan* shews the Cause why the Reformed abroad took those ways they did; *Ab Episcopis qui palam Evangelii sunt hostes, & idola defendunt, non esse petendam Ordinationem*. They could not go for Ordination to Bishops that were manifest Enemies of the Gospel, and defended Idols; but never thought it unlawful from Orthodox Bishops, which is the Case of the *English* Sects, and the Case of *Ischyrras*: he was imposed upon by *Coluthus*, a Presbyter of the Church of *Alexandria*, that pretended himself a Bishop, ordaining *Ischyrras* a Presbyter, and sending him to *Marectis* to gather a Church there. *Athanasius* the Bishop sent *Macarius* to forbid him, as not in Orders; upon which he fled to *Eusebius* of *Nicomedia*, and by him was made a Bishop, to advance the *Arian* Doctrine. That Ordination by *Coluthus* did so amaze the Church, that *Sozomen* says, 'twas a Crime that deserved Death: with what Conscience can a Man act in a matter of Fact against the clear Testimony of the Catholick Church?

Like-

Likewise all our Reformation was carried on by Churchmen in Episcopal Orders, that sealed our Religion with their Blood; wherefore to oppose those Orders tends only to disgrace the Reformation.

Again, all Presbyterians acknowledge Episcopal Ordination lawful, because (tho' some of them decry Bishops as a distinct Order from Presbyters) yet they acknowledge them lawful Presbyters, and so can Ordain; and to be above Presbyters in Degree tho' not in Order; both ways their Ordination is good, if any Presbyters be so. But they (in Consent with the whole Catholick Church) deny Presbyterian Orders were ever lawful, but in absolute necessity; What then can a good Conscience do but receive those Orders both approve as Good, than what one part esteems a meer Nullity? How nice the Church hath ever been in this Affair, appears by a Sentence in the *Spanish Council*, that condemned the Ordination of a short-sighted or pur-blind Bishop, because he used a Presbyter to read the Blessing in Ordination, and all were deposed that were so Ordained. Conc. Hisp. 2. Cabal. ad Conc. Later. An. 1123 n. 11.

To make two Fountains of Ordination in the same National Church, would found an endless Quarrel; 'tis *Regnum in Regno*, two Churches clashing daily one against the other, where each would seek its own Advancement with the Ruin of the other, which the Catholick Church would never endure; yet 'tis far more tolerable there, in distinct and far distant Nations: For there the Adversaries would seldom meet, but here always. The Patron would be puzzled to know, to which Ordination he should present; the People more to know which they should receive; and the Institutor which he should Institute; and the whole ways of Subscription would be altered. So that 'tis setting all things in Confusion: The Dispute of Order would put all into disorder. 'Twas a bloody change made by Queen Mary the First, yet the Orders were not disputed; for neither the Queen's Injunctions nor Bonner's Visitation Articles, required any substantial change, because the Ordination under King Edward VI. was according to the Canon of the Catholick Church; but here it would be quite contrary: The Dissenters taking up new ways hurle all into Confusion. Burnet Ref. p. 2. l. 2. p. 289.

It were highly to be wished, that our Sects were as humble as holy Ceadda the Mercian Bishop, who being charged by Theodore Archbishop of Canterbury, to have been unlawfully Ordained, gave this humble Answer, *Si me nosti Episcopatum non rite suscepisse, libenter ab Officio recedo, quippe qui neq; me hoc esse dignum arbitrabar, sed Obedientiae Causa jussus subire hoc quamvis indignus consensisti.* O blessed Saint! how few of thy Modesty are left in the

World? Ten such would save a Nation. *Theodore* could not reject such sweetness of Temper, but *Ordinationem ejus denud Catholica Ratione consummavit*, but soon made him such as he ought to have been.

It may be objected that Reordination is unlawful, because forbid by the Canons of the Church. 'Tis true, but 'tis when Men are lawfully Ordained; for if they be not, the same Canons require Reordination, as is plain by the Apostles Canon, which is well cleared by our profound Canonist the learned *Beveridge*: And so it fares with Baptizing also, if rightly done Rebaptizing is forbid; but if there be any doubt *ἄνευ πρὸς ἀποκατάστατον*, without any stumbling, they are to be baptized, says the *African Code*. Now what can be clearer than that Ordination by meer Presbyters, is utterly unlawful in the Church of *England*, as it is also in the Catholick Church? Nor can it be upheld amongst us but by a pernicious Schism.

If any think an unlawful Ordination may yet be valid, the Fathers in the *Biturie Synod* determine positively, *Irritam esse illicitam Ordinationem*; That an unlawful Ordination is a meer Nullity, and therefore the Archdeacon is commanded to depose him that by mistake is so Ordained. And the Canon affirms, this to be the judgment of the Holy Fathers before that Synod, which was held *Anno Christi 1031*, under Pope *John XVIII*. There may want some Circumstance of Time and Place, yet is it lawful; but if it want the great Conduit, and run in another Chancel, it cannot be lawful where such may be had.

This is the more to be regarded, because our Lord himself did not preach without Commission; *As my Father sent me, so send I you*. His Authority was from the Father, and his Apostles from him, without which Commission they could not be his Embassadors, whatever their parts were. The Lord anointed his Son, and he the Apostles to this Work; *nor ought any to take this honour to himself, but he that is called of God as Aaron was*. He must be a bold Man that will venture on that Office which Gods only Son would not without a Commission; nor could any ordinarily believe without a Preacher lawfully sent, wherefore Men are deeply concerned to mind that the Call to the Ministry be made plain.

As for the Instance of *Frumentius*, that he Converted some *Indians* before he was Ordained, then came and received Orders from *Athanasius* Bishop of *Alexandria*; and the Maid that Converted some in *Iberia*, it is no more a Rule to us, than that we may be saved without Baptism, Communion, or Hearing the Word, as the Thief was. The *Indians* and *Iberians* might be taught

taught the History of Christ by them, which might beget Historical Faith; but what is this to Regeneration, the work of the Holy Ghost, promised only to the Ministerial Office? *Lo I am with Matt. 28.* you (that Teach and Baptize) *to the end of the World*, and is usually the Fruit of Baptism; What Covenant of Grace could they instate Men in without the Seal? How could they put on Christ if unbaptized?

The Commissioners appointed by King Henry VIII, Anno 1539. Burn. Ref. to inquire into these Matters, say, Forms of Nominating, Electing, p. 2. l. 3. Presenting, appointing, are to be referred to the Laws of every p. 29^c. Country, and must execute their Office with such Limitations as are allowed by the Laws of every Kingdom, which our Sects despise. But Ordination it self is directed in the Holy Scriptures, and not left to Humane Discretion; and seeing God in the Levitical Dispensation would not trust the People to chuse their Priest, where the Service had much of the Butcher in it; 'tis not to be imagined, that in the Gospel, which is much the more heavenly, and spiritual Administration, he should trust People to chuse or make Priests, as some among us do.

This indeed may seem a hard Chapter to them that have administered many Years, to admit farther Orders; but they will do well to weigh the Moments that may determine their Practice. The Charge is new they undertake, namely to be admitted Presbyters in the Church of *England*, which they never were before: and new Employments usually require new Rites of Admittance. The business is to Authorize Men, not to do what they have done, but what they have not done before: What is past must rest on the Satisfaction of their own former Authority. To sway the Choice, they should consider whether Peace and Union, of our Church and State, may not deserve such a compliance? Whether to be delivered from such a Schism be not worth stooping alittle? Whether it be more Rational to expect a whole Church and Nation, with all the Laws and Constitutions of both, should bow to a few Dissenters, or they should comply with the Church, State and Laws? Whether the *English* Clergy should turn Non-Cons to the present Eastern and Western Churches of the World, in things acknowledged lawful by both Parties, rather than the Dissenters should comply with all of them in this Matter? Can Dissenters expect we should turn Non-Conformers to the Primitive Church, and all the Martyrs and Confessors of the Faith for 1500 Years, that we may submit to them in order to Peace? 'Tis a hard Condition to be forc'd to fall out with all former Ages to have Peace with this. All our Reformers say Bishops can make Priests, and most say none else can: And this they say in Conjunction with

Burn. Ref.
coll. 21 aal.
3. p. 227.
all

all the Christian Churches of former Ages. Let Dissenters consider if it be adviseable that we should desert our Reformers and all the Ancients to comply with them; Why may they not resolve with that Wise and Modest Emperor *Aurelius, Aequius est me, tot & talium Amicorum consilium; quam tot tales meam unius voluntatem sequi?* They can't fear offending those Neighbour Churches that Reformed without Episcopacy, for they profess to hold Communion with our Episcopal Church, and commend the Constitution, as *Saywell* hath shewed at large, in his Treatise of Evangelical and Catholick Unity. So that our Separatists in his Judgment, differ from all Churches in the World: who would be ambitious to stand in that State (but ignorant Zealots that have more Heat than Light) without special Revelation?

Saywell p.
228, &
336.

But after all, there is a sad cooler of our Hopes, from one or two of them, in a Book called *The Peaceable Design*, where they tell us, *They have great Impressions upon their Spirits against going back from the way they are in;* and so have all stomachful Children against yielding to Parents. But (if it be lawful to ask) whence comes this Impression, from God or his Enemy? How should God press Mens Spirits to act contrary to what his Spirit formerly led them to? Is God changeable? Or did not his Spirit guide the Church at first? The *Jews* had such Impressions upon their Spirits when the Gospel came to them, but not from God; yet they speak more agreeable elsewhere: *They acknowledge Parish Churches true Churches, and that they ought to desire and endeavour their Union and Prosperity.* God grant this may prove the stronger Impression, and prevail over all their Reluctancies and Tenaciousness of long contracted Habits; that they may tread Self under-foot, and come forth to help us in reforming our Parishes. They then will be highly Instrumental to give Peace to our Church and State, and our Parishes Edification which our Prayers have so earnestly pressed for.

Peaceable
Design, p.
13.

Ib. p. 3.

C H A P. XIII.

BUT it may seem a grand Objection against Parochial Reformation, That some of the Ministry themselves, that compose the Chapters need Reformation: True, but pray who doth not? Must no good thing be attempted till we have Angels to undertake it? How often are Scholars more learned than their Teachers? May not a blunt Hoan sharpen a Razor? We wish the purest Water to baptize in, but muddy *Jordan* is accepted by
our

our Saviour. *Judas* was an Instrument under Christ's Mission, good enough to Convert and Baptize. Severe Censures in these Cases shew more want of Charity in the Censurers than of Sincerity in the Censured. Deep fetcht Sighs, and pale or sower Looks, are no more Proofs of a Religious Soul, than rosie Faces any merrry Countenances. We are too nice about Business that use not such Instruments as we can have.

We promise our selves that our Chapters will as well Reform themselves as the People: Masters by teaching others do ever advance their own Learning: The Mason builds by a strait Rule, tho' himself be crooked; How can any Reprove others but he must Reflect (tho' fainter) upon himself? When the Canons of the Church are reviewed, there will be found more that respect the Priest than the People; nor can Chapters consist without Rules of Meeting. And it would be a strange forgetfulness, if there be not added suitable Rules of Demeanor, the observance of which the Dean (if well chosen) will exact. The First-Fruits of these Chapters should be the Refining the Clergy; nor is it beyond the Power, or above the Wisdom of a Convocation to prescribe such good Rules of Morality as may oblige a Chapter to observe.

These Deans are chiefly provided, that none may enter the Church by Ordination, but such whose habitual Inclinations lead to a Religious Life; and very probably the Corruptions that have happened are owing to this want of assistance in Discipline. For the Church placed much of this Care in the Office of the Rural Dean, who was to publish the Name of any one that was to be Ordained of his Deanery, in the Parish where he was born, or had most lived and conversed, and that for three Sundays before his Ordination, to learn the Esteem People had of him, which the Dean was to certify the Bishop of. Hence is the Law of *Just. Novel. Justinian*, *Ὁ μὲλλον χειροτονεῖσθαι ἐπὶ χειρὸς μαρτυρεῖσθαι ἀπολήψεαι.* 1. 3. tit. 1. Without such Testimonial the Scripture Rules can't be well observed, that a Bishop be blameless; not that 'tis expected any Man should be *ἀναμάσθηλος*, without any fault, but irreprehensible. For who would find fault with meer Humane Frailty? St. *Hierom* says, God would have them Vessels of Election, Choice, *Hier. l. 1.* but not without any Foil: *Quis enim qui non quasi in pulchro corpore, cont. Pelag. aut navum aut verrucam habeat?* None so Fair as to be without Wart or Mole. The Code of the Universal Church orders, that *Code Can.* Presbyters and Deacons be Ordained in the Cities and Villages 184. where they are to serve; but before *χειροτονούμενος ἐπικηρύττειτο.* He must be Proclaimed that the People may give their Sense of him. St. *Cyprian* shews the Reason of this, *Ut Plebe presente di-* *Cyp. l. 1.* *regantur malorum Crimina, vel bonorum Merita predicentur,* and *Ep. 4.* adds,

Id l. 5. Ep adds, *præsente Plebe quæ eorum vitam plenissime novit.* *Balsamon* says, upon such Inquiries many ill things were said of some good Men, and who that knows the World would expect otherwise? seeing Men will struggle for a Party; but to do it by a prudent Dean would much abate the mischief of such Scandal, yet would discover vile and lewd Men to exclude them the Ministry.

Syn Col. Thus the *Collen Synod* ordered, *Ut in majoribus ordinibus trinâ* *An. 1549.* *Proclamatione denuncientur, in Ecclesia Parochiæ quam inhabitant,* *Reg. Refor.* *ad percipienda Impedimenta si quæ sint, quæ debet Parochus Episcopo aut Officialibus suis significare.* And in the same Constitution the Dean is bound to reside in his Church, or if absent of necessity, to appoint some other to look after it. So in the Provincial Synod

Synod A- of *Aken* 'tis provided, that a Form be drawn up, to publish the *quin. l. 585.* name of the Candidate for Orders, in the Cathedral Church thrice, *tit. 3.* *Tum in propria Parochiali, tum in illa etiam in cujus finibus postremo domicilium habuit, tum etiam ubi per Episcopum jussu erit, publicè die festo inter Missarum solennia.* Nor was this a new

Carth. Syn. Order, for the fourth Council of *Carthage* requires, *Ut Episcopus* *4. Can. 22.* *sine Consilio Clericorum suorum non ordinet, ita ut Civium conniventiam & testimonium quarat.* This way of the Christians so much pleased the Emperor *Severus*, that he adopted it into the Practice of the Empire, creating no Officers without denouncing their Names, says *Lampridius*; so the third Council of *Carthage*, under *Aurelius*, *An. 397*, required before Ordination that the Party be tried, *Vel Episcoporum Examine vel populi Testimonio.*

Cens. Trid. In this Scrutiny, the Council of *Trent* could find no surer way *de Refor.* than by these Rural Deans; and the search was very ancient, for *Sess. 24.* the great Council of *Nice* says, *Si vero processu temporis aliquod delictum animæ circa Personam reperiatur hujusmodi, & à duobus aut* *Nic. Can. 2.* *tribus Testibus arguatur, à Clero talis abstineat.* It seems as if the

Isid. Offic. discovery were made after he was deposed. *Isidore* calls it the *l. 2.* standing Custom of the Church, *Consuetudinem Ecclesiæ hanc esse ut sordidati peccato mortali ad Ordines non promoveantur.* If the

Conc. Val. Candidate confess such Sin before Ordained, the Council of *Valence* under *Damasus* forbids his Ordination. The same is also *Can. 4.* decreed in a Council of *Toledo*; so the *Neocæsarean* Council de- *Can. 52.* clares, that none shall be Ordained a Subdeacon that was a Whore- *Neocæs.* monger in his Youth, of which the Church used strictly to in- *Can. 9.* quire.

Conc. Later. It seems the Deans were above the Archdeacons formerly to *Can 3.* correct Manners, for the *Lateran* Council under *Alexander* the Pope, third of that name, *Anno 1179.* forbids the Rural Dean to exercise his Office unless he were ordained Priest, and the like of

of an Archdeacon, saying, *Cum autem assumptus fuerit Archidiaconus in Decanum*, then he must be made Priest also.

'Tis the Dean's Duty to see that every Incumbent reside on his Benefice, and neglect not his Cure, of which he is bound to give the Bishop notice. Thus speaks the Council of Collen, *Vobis Decanis Christianitatum committimus & mandamus, quatenus illorum qui in vestris Decanatibus hujusmodi Ecclesias occupant, nomina Pastorum non Residentium personaliter in scriptis nobis intra mensem, post presentem diem traditis, &c. & id ipsum in qualibet Synodo volumus observari.* This was Celebrated Anno 1300. and thought the fittest and surest means to oblige Men to their Duty, and to out a Drone from profaning his Profession.

Add to this, that all vain and wandring Priests, whose Sins make them incapable of staying long in any place, through their great Expences and little Deserts, are by this Dean to be taken and Examined (if they come within his Deanary) both concerning his Orders, and the Reason of his Vagrancy, that he may be returned to the place of his Charge, or be Deposed as the Canons direct. However he is to take care he be not employed in his Deanary; for so the same Council directs, *Per Decanos Christianitatum Examinati, in quorum Decanatibus assumi desiderant.* If they are found without Testimonials from their own Bishop, that they were rightly Ordained, and lawfully Dismissed, whoever shall receive such for a Curate or Chaplain, unless he dismiss them within six Days after Notice from the Dean, incurs the Penalty of Excommunication. In a Word, the Dean being concerned in the Applicatory part of all Admonitions, Citations, Returns and Censures of the Church, at his disposal the Discipline fell, and by his and the Chapters Revival, all will probably recover.

3. To make the *English* Clergy the Admiration of the World, as in truth many of them are already, in some obscure places of the Kingdom, the Deans may commend to their Chapters a hearty Subscription to the ensuing, or such like Rules, as shall be consented to, to save the Clergy from Censure.

I. That no Clergy shall Contract an Intimacy with any Man noted for Lewdness in any kind, nor be in his Company without great Occasion.

II. That they abide not at pleasurable Meetings with any Company longer than for one Hour, or two at most, after Dinner or Supper.

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III. That

A humble Proposal

III. That they join not in Laughter at Obscene, Blasphemous or Profane Discourse, or Jest, or Swearing, but shall shew their dislike by Reproof, or leaving the Company.

IV. That they will never break Jest on Holy Scripture, how pat and witty soever it seems.

V. That they will use no Privacies with any Woman but their near Relations, other than their Calling forces.

VI. That they will not allow more than one Day in the Week for Bowling, or such honest Recreations.

VII. That to avoid Talkativeness the Matter of the Discourse shall be Necessary or Profitable to the Hearers.

VIII. That in Towns where their Business much lies, they will not strive to multiply Acquaintance, but select a Friend of known Honesty and Soberness to transact withal, and so to return home in due time.

IX. That they will be faithful to observe Family Duties where they live twice a Day, if possible, and urge it on the Families where they Board, if they keep no House.

X. That they will shew a distinguishing Respect to such as appear to them to fear God.

XI. That they will consult the Reputation of all the Clergy, and Defame none, yet will use private Admonition to them if they see Cause.

XII. That they will industriously preserve the Honour of the Church of *England*, as the most eligibly Reformed Church in the World; both for Doctrine, Worship, Sacraments, and Orders.

These things heartily Subscrib'd, shew a Reforming Church, that nothing but Schism and Faction can easily hinder.

4. The Canons of the Holy Catholick Church will be a strong Curb to all inordinate Affections in the Clergy, and may in the People: They being many shall be abridged in the next Chapter.

C H A P. XIV.

THE Clergy should have a Draught of the ancient Canons that are now binding, before them, to shew what is agreeable to their Calling, and what ought to be avoided. St. Paul is plain and home in one Rule that contains many of the Church
1 Tim. 3.2. Canons: *A Bishop must be blameless,* Ἀνέπιλητος φασῖν εἶναι, says,

says *Theophylact*, because he is to enlighten and guide as the Star did to Christ. The Husband of one Wife, 'Ου νομοθετῶν τὸ το γυναικί, says *St. Chrysostom*, not commanding to marry, but ἀμείλιαν καὶ λυών, forbidding many Wives. *Theodoret* adds, 'Ου τὸ δεύτερον γάμον ἀλλὰ τὴν πολυγαμίαν κωλύει. He forbids not second Marriage but Polygamy. Vigilant, Μυρίας ἔχοντα ὀφθαλμούς, *Chrysost.* having ten thousand Eyes; Sober, of good Behaviour, given to Hospitality, apt to teach, not given to Wine, no Striker, not greedy of filthy Lucre, but Patient, not a Brawler, not Covetous, &c. *Præesse necesse est corrigendis*, says the Synod of *Auvergne*, he must be better than those he corrects: A small Freckle disgraces a fair Face. *St. Hierom* tells *Pelagius* he can't expect Man to be ἀναμάρτητος, Sinless, but his *Nævus* should be *aut rarus aut nullus*; he should seldom or never erre. *Synod. Auvergn. Can. 2. Hier. adv. Pelag.*

The Canons agree with, and are virtually contained in the Scripture, only such Punishments are added to the Faults, as the Apostles intended to inflict, to vindicate the Honour of Christ and his Church, and to ingage care of Piety and Purity. There lies a Prohibition in Scripture against *Εὐσεπλία*, one of *Aristotle's* Homelick Virtues, which we translate Jestling, the Latin *Scurrilitas*; the Word signifies a smart Repartee, or returning of a Scoff. *Theophylact*, 'Ο εὐκόλως περιτρέπων τὰς λόγους, which is as severely condemned in the Council of Carthage, *Clericum scurrilem, & verbis turpibus jocularum ab officio esse retrahendum*. He was to be outed of his Place till he amended his Levity. *Nugæ*, says *Bernard*, in ore Laicorum *Nugæ sunt*, in ore Clericorum *blasphemia*; Fopperies are in Lay-mens Mouths but Fopperies, in Clergy they are Blasphemies. *St. Ambrose* easier and truer, *Licet interdum honesta joca & levia sint, tamen ab Ecclesiastica abhorrent Regulâ*; they become not his Mouth, that opens like a Church Door, to shew all sacred within. The *Lateran* Council forbids Clergy to exercise any Secular or disgraceful Employ, and particularly *Mimis, jocularibus, histrionibus non intendant*; they hated that Clergy should be Mimicks, Jestlers, Stage-Players, or Buffoons, or so much as Spectators of such Trifles. *Lateran 4. Can. 16.*

Nor would the Canons allow the Clergy to fight or brawl in any Company. Those of the Apostles degrade them for striking, tho, they strike *Fideles delinquentes*, offending Believers, or *infideles inique agentes*, Infidels doing wrong, as contrary to Christ's directions. *Photius's nomocanon*, and *St. Basil's* 55 Canon, agree in the same. *David* was forbidden to build the House of God, because a Man of Blood, tho' his Wars were just. So *Car. Magn. Capitular* determines, that Christian Ministers shall bear no Arms; that they shall neither shed the Blood of Christians nor Pagans. *Phot. tit. 9. c. 26. Capit. 1. 7. c. 123.*

Zach Ep. Pope Zachary thought it inconsistent, that they who are to teach and Convert Pagans should be employed to kill them : The Synods of Clermont, Lateran and Buda teach the same things.

Nor will they allow any Priest to turn Secular, and follow Farming, or be Stewards, Bayliffs, or other worldly Professions. This took place very early, being found in the Apostles Canons, which are the old Code to which all the oldest Councils refer ;

Can. Apost. 7. the Words are, as Dionys. Exiguus renders them, *Episcopus aut Presbyter aut Diaconus, nequaquam seculares Curas assumant, sin aliter dejiciantur* ; either let them avoid Secular Cares or leave

Hier. l. 2. their places : *Ignominia est Sacerdoti propriis studere divitiis*, says Ep. 12. Hierom : Sozomen assures us that Sophronius was outed on that very account. And the great Council of Nice were so eager against those Muck-worms. that they forbid all sorts of Usury to the

Conc. Nic. Clergy. If a Clerk would not forbear, they Decree *Καταργεῖται* Can. 17. *σεται τὸ κλῆρος*. Let him be deposed from the Clergy.

The Canons also forbid all sorts of Gaming, as Aleis, Taxillis, Pagellis, Dice, Hazard, Cards, and such Sports as waste much time, and raise Distates : Thus the Apostles *Κύβοις χαλαζον, καὶ μέδαις ἢ παυσίδω ἢ καδαίσιδω*. The Canon of Eliberis expresses

Elib. Can. 74. it by *ταβλίζειν* and *κυβεύσαι* ; now *ταβλίζειν* among the latter Greeks is *Tabulis laudere*, to play at Tables. So the Synod in Trullo decree both in Can. 41. and Can. 50. Our Canons were *Statuimus insuper aliquos Canones innovando, ne Clerici in Sacris Ordinibus constituti, & qui beneficiis Ecclesiasticis sustentantur, ad Aleas,*

Can. 1603. *& Taxillos non ludant*. And so doth our Canon forbid playing at Can. 75. Dice, Cards, Tables, or any other unlawful Game. There are Cabal. not. very few Countries about us, but what are under the same Obligations as Cabassutius shews, in his Notes on the Synod of Avenion. Eccles. in Can. Aven. 32. So Trent forbid Aleas, Lusus, Luxum, Comeffationes, Choreas, in their 22 Session, the first Chapter of Reformation, so that none ought to complain of this Restraint.

Plays also and Shews were look'd upon as unfit for Clergies attendance ; Tertullian wrote a Treatise against it, and St. Cyprian and St. Augustine highly inveigh against it. The Civil Law condemns it ; the Synod of Arles decrees their Separation from the Communion, that will be Actors or Attendants on Theatres ; and to that purpose is the third Council of Carthage. The Laodicean Synod were so nice, they would not let Clergy stay at Marriages, Carth. 3: or other Feasts, *Sed priusquam ingrediuntur Thymelici surgere, & Can. 11. secedere* ; they must out when the Pulpit or Desk is set up for the Laod. Can. 54. Fiddlers and Dancers : *Θυμῆλη* is the Pew for the Musick and Actors Pollux one- in the dancing place, as Julius Pollux shews. mast. l. 4.

Nor did the Primitive Church favour Hawks, Hounds and such vain Pleasures, having forbid them also; *Episcopis Presbyteris Conc Epa- atq; Diaconibus, Canes ad venandum habere non liceat, nec Accipi-* on. Can. 4. *tres.* If the Bishop erred he was suspended three Months, the Agath. Presbyter two, and the Deacon one Month; the like is decreed in Can. 55. the *Agathen* and *Mascon* Synods, and in many others. Nor do our Matisc. 2. Constitutions allow but restrain the numbers of Horses, Ser- Can. 13. vants, and Hounds, in the Visitations that are authoriz'd by them.

As to the use of Taverns, Inns and Tipling-Houses, the Clergy are forbid entring any such places, unless for meer necessity in Travel. Nor doth the *Laodicean* Synod allow that, no not to the Laodie. Readers, Singing-men and Ostitaries, *εις καπηλειον εισιεναι*, to enter Can. 24. these publick Houses; yet the Apostolick Canons that ordered Ex-communication to Clergy that eat in Inns, added *Praterquam si* Can. Apost. *in itinere propter necessitatem diverterit in publicum hospitium.* And 51. the like Exceptions we have in the third Council of Carthage; *Ut* Carth 3. *Clerici edendi vel bibendi causa Tabernas non ingrediantur, nisi pere-* Can. 27. *grinationis necessitate compulsi.* Clergy are not to eat or drink in Publick-Houses but as necessitated in Journeying. After these many other Councils have expressed their utter dislike of it; one of the *Rhemish* Synods forbid the *Faustus Aequales*, or measured Healths, used among Boon Companions. And the *Agathen* Canon Agath. and the *Venetian* provide, *Verbera & fustigationem*, Rods and Can. 41. Cudgels to suppress this Vice: and well they may, seeing Drunken- Venet. kennels turns Men to Beasts, and renders them worse than Asses Can. 13. when they can't go.

And some forbid Clubs of Meat, or Drink, in any place whatsoever, as that of *Laodicea*, *Ὅτι εἰ δὲ ἱερατικὸς ἢ κληρικὸς ἐν συμβο-* Laod Can. *λῆς συμπόσια ὀπιτεῖν, ἀλλ' ἐν λαϊκῶς*, That neither Priests, 55. Clergy, nor Laicks, shall Club for Treats. *Exiguus* translates it *Ex Collatis vel comessationibus*, haply because Clubs were not much in fashion in Italy; but *Symbolum* signifies a Shot gathered from several Men. *Schrevelius* will have *Συμβολή* to be *ipse actus conji-* Schrev. *ciendi*; 'tis here Clubbing for Compotations. *Julian Apostate Lex.* thought these Rules of Temperance so important, that *Sozomen* Soz. l. 5. c. observes, he gave them to *Arsacius* the Pagan Priest of *Galata*, 15. *μὴ ἐν καπηλείῳ πίνειν*; because he thought it a disgrace to Paganism it self.

The Canons that concern the Clergy are so many, that it would make a Volume to repeat them. Our Canons of 1603 are most of them taken from the ancient Councils, and in every ones hand, we shall therefore only transcribe one of them to our present purpose, being Can. 75.

A humble Proposal

No Ecclesiastical Persons, shall at any time (other than for their honest Necessities) resort to any Taverns or Ale-houses; neither shall they Board or Lodge in any such Places. Furthermore they shall not give themselves to any base or servile Labour, or to Drinking or Riot, spending their time idly by Day or by Night; Playing at Cards, Dice or Tables, or any other unlawful Game: But at all times convenient, they shall hear or read somewhat of the Holy Scriptures, or shall occupy themselves with some other honest Study or Exercise; always doing the things that appertain to Honesty, and endeavouring to profit the Church of God; having always in mind, that they ought to excel all others in Purity of Life, and should be Examples to the People to live well, and Christianly, under pain of Ecclesiastical Censures to be inflicted with severity, according to the Qualities of their Offences.

This is a golden Rule, needing nothing but Practice to make the Church lovely before God and Man. At all convenient times to hear or read Holy Scripture, would save Men hunting after Company, and losing precious Hours. This is the Apostles Rule, *ἰδιὸν ἑκάστοις*, or be wholly in them, which will yield Profit enough; for in so doing we may save our own Souls, and those that hear us, the Church from Scandal, our Nation from Ruin, our Estate from wasting, and our Credit from cracking by hunting after vain Pleasures.

These Rules conscientiously apply'd by the Rulers of the Church, and the Rural Dean faithfully acting his part, cannot fail to refine the Sons of *Levi*, and rub off any Rust contracted by their lying so long out of use.

C H A P. XV.

IT may be farther objected, that there is like to be no compleat Uniformity, and consequently no lasting Peace, if Anabaptists and Quakers be not invited into this Work, seeing they live in some Parishes. To which we Reply, That our Intention is to Unite (if possible) all Christians in Reforming Congregations Parochial: But Quakers seem to us to have nothing of Christians but the bare pretence of Christ within, which is but a Cant, and we think signifies no more than the Light of Nature; because they say 'tis in all Men, as well before Christ was born as since, and is in them that never heard of Christ in the World. Christians believe in Christ without, the Son of the Virgin *Mary* that was born at *Bethlehem*, lived at *Nazareth*, and Crucified at *Jerusalem* under *Pontius*

Pontius Pilate, who was never within any Man, tho' his Doctrine be in the Hearts of Christians believed and walked by. Quakers have abandoned his Sacraments; nor is his Law read in their Meetings, nor their Doctrine the same with the Christian Church; nor do we know of any ancient Creed that they embrace. The whole Reformed Church have generally agreed, that the Word rightly preached, and the Sacraments duly administred, are the true Marks of the Christian Church, of both which the Quakers being destitute, they can't be reckoned within the Pale of the Church; but our care must be to Convert them, as all other Pagans or Apostates to the Faith.

And for the Anabaptists, there are great varieties of them; some are *Catharists*, that deny themselves to have the least spot of Sin, and omit that part of the Lord's Prayer that asks Forgiveness; some called *Tacentes*, that askt about their Religion, stand astonished and answer nothing: Some are *Enthusiasts*, boasting of strange Visions, and Colloquies with God: Some *Libertines*, that despise Magistrates, and think all Government unlawful: Some *Adamites*, to go Naked: Some *Menonists*, that live in Colleges, and have most things common: Many agree that there is no Original Sin; that Children are not capable of Baptism; that Polygamy is lawful; that Marriage is dissolvable if contracted between Parties of a different Religion; that Souls are dissolved with Bodies; and that they expect a fifth Monarchy.

All their Characters are so black, by reason of their bloody Rebellions, that *Arnold Michovius* thinks it necessary to Banish them out of the Confines of Humane Habitations. Mr. *Tombs's* Writing for them calls them Hereticks, and a Litter of grievous Wolves. Mr. *Bolton* in an Assize Sermon, calls them Frantick *Bedlam* Anabaptists; more fit to be driven out of the Bounds of Humane Nature than disputed withal. *Luther* advised their Destruction, *tanquam commune incendium*, as a Scale Fire, to be beaten down by all. In very Deed, their Boasts of Revelations from God were intolerable Impudence; such was that of *Tuscoverer* that God revealed to him, that *Leyden* should be King of all the World, as *Bres. l. 1.* *Gastius* reports it. *Nicholas Storke* says, God oft spake to him by an Angel, as *Bres* informs. The *Helchusites*, a part of them, boasted much of a new Book they had from Heaven, as *Bullinger* notes; nor were their doings less wicked than their Revelations: For they raised the Rustick War in Germany, in managing which, in five Fights lost 150000 Men, and at length brought himself to the Gallows at *Mulhuise*, says *Sleidan*. Their first League had Villainy enough in it, to root out all *Canaanites* out of the Land, as *Joshua* did, says *Bres*; each Man would have six or seven Wives,

Sleid. Hist. Wives, says *Sleidan*; and they baptized their War against their
p. 57. Princes by the name of the *Holy War*. At length *John Becold*, a
Guy de Taylor of *Leyden* being their King, ruling in *Munster*, and seizing
Bres. p. 6. all the Citizens Estates, was overthrown with his fifteen Wives,
Sleid. ad and his Prophet *Cnipper-dolling*, and advanced to *St. Lambert's*
An. 1525. Steeple, and hanged there for a Monument to the rest.

Yet there are some that contend for nothing but Antipædobaptism; if such could be reclaimed, it would expel that Error, and their Example may be serviceable to our Parochial Congregations; and therefore we Address to them to weigh the ensuing Conclusions.

1st Conclusion, That every one that comes into the World by ordinary Generation, is under Original Sin, and consequently under the displeasure of God. The Scripture call them *Children of Wrath*, and says, *They were shapen in wickedness, and in Sin their Mother conceived them*. The Word wickedness is Plural in Hebrew, because Original contains in its Root all actual Sin that follows in ones Life: And therefore Death by one Man came into the World and passed on all Men, because all had sinned, viz. in that one Man; yet not after the Similitude of *Adam's* Transgression, for that was Actual; but Children die that have none but Original: *By the Offence of one many were made Sinners*. The one that made Sinners was *Adam*. So by the Obedience of one many was made Righteous; the one that made Righteous is Christ. Hence the Corruption of the one is as sure as the Justification or Regeneration of the other. How can the same Faith believe the one and reject the other? *Adam*, the Worlds common Parent, entred into a Covenant of Works with God for Himself and all his Posterity; he failed, and all were concluded under the same Guilt, he Actually, they Originally. Hence we are by Nature Children of Wrath, because our whole Nature is infected with that Corruption; yet 'tis not committed wilfully by us, but naturally in us. It comes directly to us from *Adam*, yet not by natural Generation, but by moral Application. Natural Generation produces that Subject that receives the Defilement: The Son shall not bear the Iniquity of the Father unless his own Will concur, as all Mens did, being in the first Parent. Infants must account to God as well as Men, but have no Sin to account for but Original, nor nothing to balance it but Baptismal Regeneration: So that no Evil can ruin them but that they were kept from Baptism.

But some Argue, where there is no Law there is no Transgression; Children can have no Law because they can't understand it. Reply, As they were in *Adam's* Loins they had his Law, which he as their Head understood, and they in him, the breach of which brought

brought in Original Transgression, as the Childs Blood is stained in his Father's Treason.

But 'tis farther urged, that *St. Paul* says, *many were made Sinners*, not all; therefore it was by Imitation, not Propagation, for then all had been Sinners, because all were propagated. Reply, The same Author says, all were made Sinners as well as many. And the reason of difference is, that *Eve* was not made a Sinner by *Adam*, but by her self, for she fell before him; nor Christ, because not in *Adam's* Loins by the Blessing, but came in after by Promise, as the Seed of the Woman, to recover the Fall; nor were all made Righteous in Christ, tho' they might be, because some remained in Unbelief. So the Scripture says of *Abraham's* Seed, *In it all Nations shall be blessed*; yet elsewhere, *I have made thee a Father of many Nations*: The *all* is generally speaking, and the *many* shew some excepted.

Others say, it must be by Imitation, because *St. Paul* says, *Sin entered by One*; if by Propagation, he had said, It entered by many, because many propagate. We Answer, *Adam* and *Eve* were but one, and the several Generations are but inferior Instruments to convey; but *St. Paul* speaks of the first and principal Cause: others did not beget the Sin but convey it. The Woman was but the Occasion of the Sin, *Adam* was the Head and Covenantor, with whom all his Posterity did stand and fall.

[2d. Conclusion.] By this Original Sin Man's Nature is extremely corrupted: The Instrument falling put all the Strings out of Tune. *Adam* crook'd himself and so stood, and all after him bear his Image. All wise Men have observed much darkness in the Understanding, much perverseness in the Will, great inordinacy in the Affections; the very Conscience is defiled. This Depravation is called the Old Man, which is corrupted with its Affections and Lusts. The sad sight of which, effected by the Malice of the Devil, moved God to found a new Covenant, called the Covenant of Grace; in which, by a stooping Condescension to Humane Infirmary, he parted with the exactness of a most Holy Law, and accepted sincerity of Heart instead of perfect Obedience on our part, knowing us so corrupted as not to be able, even with the help of ordinary Grace, to fulfil his Righteous Law. The Apostle pleads a Necessity of being renewed in the Spirit of our Mind. The Conscience is declared to be defiled as well as the Mind. The Will, that is the Queen in the Oeconomy of the Soul, having the Understanding her Councillor, the Conscience her Chancellor, the Memory her Recorder, her Affections the Executive Power, yet is most stubborn against God and Goodness. It will not come to Christ, nor let him Reign over it. *Adam*,
M Innocent,

Eph. 4. 22.
Col. 3. 9.

Eph. 4. 23.
Tit. 1. 15.

Joh. 5. 40.

Innocent, moved toward God as a Stone to the Center; but now

Rom. 8. 7. The Carnal Mind is at enmity against God, for it is not subject to the Law of God, neither indeed can be.

[3d. Conclusion.] This Original Corruption is really a Sin, else why do the Scriptures call it a Sin? or how else came People to be Children of Wrath? Is it not contrary to inward Righteousness? Why should Men mortifie inward Lusts if no Evil in them? Is it possible to please God while we are in the Flesh? Is

Rom. 8. 8. not the want of Adam's Innocency a State of Guilt? Are not our evil Inclinations against the tenth Commandment? Sin injected is not ours, but if delighted in, tho' not acted, is our Sin. If Infants can't be saved without Christ, 'tis because they are sinful:

Job 14. 4. Job asks, *Who can bring a clean thing out of an unclean?* And *Eli-Id. 15. 14.* phaz joins with him; *What is he that is born of a Woman that he should be Righteous?* Could this be said if the Child from the Womb hath no defilement? Did not Circumcision in the Jews In-

Deut. 10. 16. fants take off inherent Pollution; Circumcise (says God) the foreskin of your Hearts, and be no more stiff-necked, that is inobedient; Why Circumcise for it, unless it were done in Circumcision? So

Id. 30. 6. The Lord thy God will circumcise thy Heart, and the Heart of thy Seed, to love the Lord thy God with all thy Heart and with all thy Soul: Could this be said if Sin were not removed and Love to God settled in the Heart of the Circumcised? Is it not the sole Propriety of Christ to be born without Sin? He is tempted like us in

Heb. 4. 15. every point, Sin only excepted. He only had not those inward desires and inclinations to Evil that all others feel: Will any say all others are brought into the World as pure as Adam? Is it meet to believe that Humane Nature is now as it came out of the hand of God at Creation, yet so debased with a proneness to Evil?

In a Word, whatever opposes God's Law Efficiently as Devils, or Materially as all wicked Acts do, or formally as all designed Evils do, or effectually as all evil States of Persons do, whether we call them *vitia* or *peccata*, they are still Sins, and 'tis this evil State in which Children are born.

Hence the Heathen having some light of this Pravity, made set Lustrations for their Children: Their *Lustrum* was *quasi* Ἀσπersion, a Purification, and many Ceremonies were used in it. They had their set Lustric Days, in which they purified their Children, and

Spenc. leg. commended them to God. *Spencer* calls it a Gentle Asperision of

Heb. 1. 3. Water. The Greeks call it καθαρισμός, their Purification.

Dis. 3. 6. Usually the Matter was pure Water, as unfit for God's Presence or
1. p. 677. Favour without it. Some had a sharper way, making them pass thro' the Fire, but for the same reason, both being Instruments of cleansing.

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We come then not so naked into the World as to be without a Mantle of Guilt, and woe be to us if we go so naked out as to be without the Covering of Christs Righteousness. We brought Guilt enough to ruin us, and to recover us must have the Supernatural Grace of the Holy Spirit conveyed by Baptism, with the Devout Prayers of the whole Church.

Will the unkind Father stand disputing Baptism, when he sees the House on fire? Is that a time for a Pilot to maintain Jangles while the Ship is sinking? 'Tis not a sore Finger, but all-over unclean from the Crown of the Head to the Sole of the Foot. The Blackamoor hath white Teeth, but the Infant all black. The Heathen, without Scripture discovered this Corruption. *Jamblichus* resolved it *συμμενὲς τὸ ἀμαρτάνειν*, that to Sin was the result of Nature. And *Aristotle* *τὸ πρῶτος ἀντιβαίνειν τῷ λόγῳ*; 'twas natural to contradict Reason, meaning that the Law of the Members did readily conquer the Law of the Mind, making Corruption the governing Law of the Man. From whence they all highly urged the Care of Youths Education. To govern their unruly Manners *Cicero* says, *Nulla nostra culpa est, natura metuenda est. Hec Cuiro-* Cic. ad At. nem, *hec Hortensii filium non Patrum culpa corruptit.* 'Twas not the Father's Examples were in fault, but Nature it self was to be feared; that is corrupted Nature, not as it came out of the Hand of God. But they were ignorant of the Fall, and thought it Original Nature instead of Original Sin, *Porphyry* doth sadly bewail corrupted Nature; and so doth *Hierocles* on *Pythagoras's* Verses. *Platonists* complain of the Souls *πτερόδυνος*, the moulting its Feathers that hinders its flight towards God and Goodness, and leaves it sickly that it can't struggle with Sin; they complain too, that it hath left *λειμῶνα ἀληθείας*, the fair Temple of Truth, as if they had known its loss of Paradise. They had a dark Emblem of the Fall; to wit, an As carrying Youth to Man from the Gods, but being dry, went to a River to drink, where a Serpent forbid Drink unless the As would give it the Burthen: The As consents, the Serpent holds its Youth, and Man becomes a poor Mortal. This delivered by *Natalis Comes*, out of *Nicander* and other Ancients.

As the Heathen saw this, so doth the Bible teach it from the Alpha of *Genesis* to the Omega of the *Revelation*; and tho' vain Men contend, yet Heaven and Earth must pass away before it can be overthrown; But what cares an ignorant Mechanick for all this? We may pardon *Plato's* Conceit as one without light, That Souls existing before Bodies, for some faults committed by them, were put into Bodies, and there punished with Pollution. That *Origen* should go this way, after he had formed his Hexapla, gave him the Name of a Centaure. To avoid this Truth, the

Manichees fancied two Principles of Being, a Good and Evil one; and that Man was made by an Evil Creator, and out of evil Matter, and so became a Monster of Corruption. But this carries Folly and Contradiction in the Face of it; for it affirms an evil God, whereas the true Notion of God is, that he is *Ens perfectissimum*; and it supposes two Infinities which would measure one another, so that neither will be Infinite. They that think this pravity came by Matter that could not be mended, oppose the Fall with Lyes and Blasphemies. *Pelagians* of old, and *Socinians* of late, and some others, tell us the Fall was nothing but *Adam's* losing that Grace which God gave him, to assist his Reason in governing natural Appetites. But this supposes there was Rebellion in Nature before the Fall, and gives Grace by the Covenant of Works, whereas Grace came by Jesus Christ; and makes the Actual Sin of *Adam* to be Gluttony, and that meer Tasting was an Excess, whereas natural Appetites are to be lawfully supplied in due measure. But 'tis plain the Sin was Disobedience; but their business is to make it no Sin at all, nor do they account for the Transfusion of it to Posterity.

Let us learn what Account the Christian Church hath given of it. In the Council of *Milevis*, held *Anno Christi* 416. were the Heresies of *Pelagius* and *Celestius* examined, *Sylvanus*, Primate of *Numidia*, being in the Chair, and St. *Augustine* and many other great Divines being by at the Inquiry, their first Canon pronounces Anathema on any that affirm, *Adam* had died by the necessity of Nature, tho' he had never sinned. They deny not but his Composition might naturally be dissolved; but affirm, that had he kept his Innocency, God had been his Safe-guard against Death, *Rom. 5.12.* which is plain by that of the Apostle, *By one Man Sin entered into the World, and Death by Sin.*

The second Canon is, Whoever shall deny Infants new born to be baptized, or that they may be baptized for the Remission of Sins, but that they drew no Original Sin from *Adam* that needs Expiation in the Laver of Regeneration, let him be Anathema. For (say they) the whole Catholick Church understood always, *Ut in iis Regeneratione mundetur, quod Generatione traxerunt.*

The third says, Whoever shall say, the Grace of God given to justify us in Christ Jesus, avails only to the Pardon of Sins, but not to aid us against Sin, let him be Anathema.

The fourth is, Whoever shall say that this Grace helps us only against Sin, because by it is revealed and opened to us the understanding of the Commandment, that we might know what to desire and what to avoid, but not to help us to love and do what we know, let him be Anathema.

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The fifth, Whoever shall say the Grace of Justification is given us, that we may do the more easily by it, what our Free-will could have done without it, let him be Anathema.

The sixth, Whoever shall say we confess Sins, not because we have them truly, but only out of Humility, let him be Anathema.

The Seventh, Whoever shall say, we use the Petition of Forgiveness, in the Lord's Prayer, not for our selves, but for some of our People, let him be Anathema.

By all which, we understand the Churches Judgment was, that Original Sin had corrupted all Men; and that we needed Grace both to pardon Sins and assist in Duties, or we could do nothing to our Salvation; and that Infants needed it, and were taken under it by the Church as well as others.

So also, among those ten celebrated Rules, concerning the Doctrine of God's Grace in Christ Jesus, drawn up by eminent Church-Men as the result of many Councils of the Primitive Church, and Recorded by *Dionysius Exiguus*; this is the first, *Quod Adam omnes homines laeserit, nec quenquam sine Christi gratia posse salvari*; That Adam hurt all Men, nor can any be saved without the Grace of Christ.

These things well considered, Can any Christian deny the Corruption of all Mankind in the Worlds first Parent? Is it wise to set ones self against the Belief, and sad Experience, not only of the whole Church, but also of the whole World? Doth not God see all Mankind, without his Grace, neither fit for Heaven nor Earth? Did not his own Arm bring Salvation? Did not he by a new Covenant exchange an unfinning Righteousness, into a poor penitent Sincerity in the Adult? and poor passive Baptism in the Infantile Age? Having nothing internally Active but the Holy Ghost, nor any thing outward but the Churches Faith and Charity, applying the washing of Regeneration, as the true Remedy our Lord prescribed to convey his precious Blood to the Infant, being the Seed of believing Parents, who are within the Entale of the Covenant, and so to fit it for the Kingdom of Heaven.

Hath God opened this Door of Hope, and shall a ruined Creature shut it against himself and Issue, with weak and popular Cavils? Doth Man know better than God how to save himself and his Infant? Beware, O Man! whoever thou art, lest thy cruelty to thy Child prove Damnation to thy self. God may have uncovenanted Mercy for thy Child, and covenanted Judgment against thy self, for thy pretending Reasons against his Appointment; Wilt thou venture a polluted Creature to go to God's Tribunal? Wilt thou say 'tis clean tho' not washed with Water and the Holy Ghost?

Ghost? Is not this to give the Lye to Christ and the Holy Scriptures, and the wisest and holiest part of Mankind? Can thy Imagination purifie thy Child that corrupts thy self?

Think, O Man, there are two things to be done for thy Child; first his Justification, which is done by his having a Pardon for Original Sin; but which way is that obtained? Not by the Infants actual Faith or Repentance, which it can't perform: How then? As he got his Pollution so his Discharge. He was polluted by being a Child of the first *Adam*, he must be pardoned by being a Child of the second *Adam*. His natural Generation made him Guilty, his spiritual Regeneration makes him Absolved. 'Tis Baptism makes all Children of God, and 'tis in it is given Remission of Sins: *Repent and be Baptized every one of you for Remission of Sins*, says St. Peter; and so St. Paul, *Arise, why tarriest thou? and wash away thy Sins*. Christ's Death was intended for every Man's Justification, but not till applied; 'tis Sufficient, but not Effectual till it be Exhibited, and received by such ways as he hath appointed; 'tis only *those that are baptized into Christ have put on Christ for Justification, tho' he tasted Death for every Man*. If thy Child be Justified without being baptized into Christ, he is justified without a Justifier, and saved without a Saviour, and redeemed from Sin without a Redeemer. Thou wilt say, Christ at the right hand of God may apply his Merits to it, true, so he may to Turks, Jews and Infidels, and all their Issue; but he never intends it to those that *will not come to him*, and intreats in little Childrens behalf, suffer them to come unto me, that they may have share in the Kingdom of God. The end of Sacraments is to be Seals of Conveyance, or Instruments of Application, of Christ and his Merits.

Secondly, The Child's Sanctification is to be provided for, in regard no unclean thing can enter into the Kingdom of Heaven. *Rom. 5. 19.* Thou seest he is a Sinner; for *by one Man's disobedience many were made Sinners*; that is, all were so that were Sons of *Adam*, by ordinary Generation; Shall he be sent to Heaven in his sinful State? Will God admit such as neither love nor fear him in Habit, nor Act, to dwell in his holy Will? If nothing be done here to give him initial, seminal, or habitual Grace, where, when, and how shall he receive it? If the Seeds of Grace be sown in the Soul after separation from the Body, how can the Man be Regenerate that consists of Soul and Body? If they are sown before Death, then a Child may be a true Believer, and true lover of God, either seminally, initially or habitually (chuse which you will) either are sufficient to sanctifie the Subject that possesses it. Nor is the Rational Soul incapable of Graces in its most clouded State, no more than

than it is so at Night, when the Man is fast asleep, and those Graces may be as justifying as Faith or Love when Men are sleeping. Reason is hindered in Operation by the weakness of the Brain, and so is Grace too, but the Child is a Rational Creature, and may be a gracious new Creature. Let Death sever the Soul of the Infant from its Body, and 'tis strait a Rational Agent, and as soon a Religious Agent, exerting all its Graces. Thus Diamonds in the Dust are as it were lost, but cleared from thence shine as a choice Jewel; should any say, the Soul is Regenerate after it comes to Glory, it might tempt Men to venture their Ruin on such Expectations.

Supposing then Infants may have Grace, by what means can it be attained? It can't be effected by Teaching, which begets Historical Faith, nor by Miracles, because Infants can't use the Scientifick Senses; to do it without any visible Means, would leave a solicitous Parent in sad uncertainty: Therefore our Lord directed the same way to Children as to all others, that they may have it by Baptism, that one Command contains both young and old: *Unless any one be born again of Water and the Holy Ghost, he cannot enter into the Kingdom of God.* 'Tis true, our Translation names only a Man, but the Greek is *ἕαν μὴ τις*, if any one be not born, be he young or old, 'tis a Law with a heavy sanction, that except it be done, none shall enter into God's Kingdom. If you ask how this can be done, we answer, Water is easie to be had, and the Spirit hath acted in many. The Angel tells Zacharius, *That John shall be filled with the Holy Ghost, even from his Mothers Womb.* If Adam's Off-spring can be made Sinners from Conception, why may they not also be made Saints? Are they not as capable of loving as hating God? Why may not good Seed be sown in the Heart as well as evil? Can the Devil corrupt more than the Spirit can Sanctifie? If Baptism were not intended to Sanctifie, why is it called *baptizing with the Holy Ghost and with Fire*? And sometimes with Water and the Holy Ghost? Are not Fire and Water both proper Instruments of cleansing? So *Christ sanctified and cleansed his Church, with the washing of Water by the Word*, which are the two outward Signs of Baptism. Hence too 'tis called the *Washing of Regeneration, and renewing of the Holy Ghost*, to shew the intent of Baptism is cleansing. Seeing then God hath appointed the Water, and the Efficient the Holy Ghost, we may assure our selves they are sufficient to clear off Original Sins Guilt, and sow all the Seeds of the new Creature in the Heart; so that the Soul, the Candle of the Lord, taken out of its dark Lantern by Death, would immediately shine in all the Lustre of flaming Love, whatever the Infidelity of some suggests to the contrary.

But

But a Member of our Communion says, this teaches Incantation, saying whoever expects other than Fœderal Holiness in Baptism, doth make it Incantation. *Calvin* hath said the same thing somewhere before him. One may justly tremble to touch it, because it comes so near the Sin against the Holy Ghost. A great Bishop of the Catholick Church gave Baptism another Elogy; He *Naz. Ora.* called it *τὸ πρῶτον δὲ δῶρον χάριτος καὶ μεγαλοπρεπείας*; The fairest and most magnificent of all the Gifts of God. We have been usually taught, that federal Holiness gives only *jus ad Rem*, or a right to Baptism; if both or one Parent were Christian, this was federal Holiness; but Baptism gave *jus in Re*, which is real Holiness: But this may be too narrow an account for Men of Latitude. Tho' the Catholick Church did believe Baptism to be cleansing, sanctifying and justifying; nor was any reckoned among the Faithful till Baptized, whence the holy Communion was called *Missa fidelium*, to which no unbaptized Person might ever come, esteeming none but the baptized Regenerate. Faith and Repentance were good Dispositions to, and Preparations for Baptism in the Adult; but by it usually came Regeneration and Adoption, the work of the Holy Ghost in young and old.

Did the *Jews* call Circumcision Incantation, tho' the Subject was an Infant, and their Infants had as little capacity to receive benefit by it as Christian Infants by Baptism; yet 'tis called the *Rom. 4: 11.* Seal of the Righteousness of Faith: And the fore-skin of their Hearts *Deut. 30.* were Circumcised. And the Lord thy God will circumcise thy Heart, and the Heart of thy seed, to love the Lord thy God. Could this be said if Circumcision made them not God's Children, and wrought in them no love to their Father?

But you will say, if it did work Grace, why were not Females Circumcised also? This is to be an Examiner of God, why he doth not do more good to the World than he doth? But pray consider Males and Females were separated in the Promises, and therefore could not be united in the Seals of Conveyance. The Promise of Christ was not made to the Seed of the Man, but of the Woman. For Men were to have no share in the Birth or Conception of the Redeemer, but the Woman only. Every Birth among them was a Sacrament to seal the Birth of the Redeemer, and all by Faith expected to see him in their Births. Their Sacrament (if we may so call it) was in the Instrument of Generation as well as the Males, and both depended on the Messiah to be born. Accordingly both were cloudy Sacraments; and the Apostle tells us, *The Woman is saved in Child-bearing*, which the Male could never share in. But as soon as the Messiah was born, the Woman had done expecting, and the Man Circumcising; and so both Male and

and Female were united together in unbloody Sacraments, and those removed from the Instruments of Generation, according to the Wisdom of the Messiah.

Now one may see the Method the Gospel uses in fitting Souls for Heaven, in those Words of St. Paul to the *Corinthians*; *And such were some of you; but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus Christ, and by the Spirit of our God*: that is, ye were baptized in the Name of our Lord Jesus Christ, and sanctified at the same time by the Spirit Regenerating, and accordingly justified of the Father. This *Hermas* in his Pastor emblemized, by sounding his Towre (that is the true Church) in the midst of the Water, to shew the Foundation of all is Baptism.

Anabaptists in general, conclude Children capable of Justification, but how can they come by that Remedy for Original Sin except by Baptism? The Church knows no other, and therefore have practised this way from the beginning of Christianity. They were by our Saviour's direction to teach all at first, else Men would not be baptized; but as soon as Parents were taught and baptized, the Children also were admitted to it: So with *Lydia* *Act. 16. 15.* were baptized all her House that entred upon her Title: So the Goaler being baptized, all his House were baptized straight way. So did St. Paul baptize *Stephanas* and all his House upon his profession. 'Tis true the Church did not use to baptize as soon as born, *1 Cor. 1.* but assigned the next Eve of Easter, or Eve of Pentecost to baptize *16:* in, and some staid longer, in case of Health; but in the last Necessity they baptized at any time, even before the Child could be cleansed from the Birth, as was judged in a Council under St. *Cyprian*, upon the Scruple of Bishop *Fidus*, and Recorded in that Martyr's Works, otherwise the Church was stiff to their appointed times, as the Council of *Bracara* shews, held *Anno Christi 572.* *Non Conc. Brac. licet absque Pasche solemnitate ullo tempore baptizare, nisi illos quibus mors vicina est. Quod si quis in alio pago contumacia faciente, post interdictum hoc, infantes suos ad baptismum detulerit in Ecclesias nostras; non recipiantur usque ad satisfactionem. Et quicumque Presbyter ipsos extra nostrum permissum recipere presumpserit, tribus mensibus à Communione Ecclesie sequestratus sit,* so sharp were they to keep their People to their Rule.

'Tis in vain to tell these Men, that 'twas ever the Churches Custom to baptize all Infants of Christians in case of approaching Death; they slight the Evidence, tho' they testifie nothing but what they see and do. St. *Augustine* tells *Pelagius*, that he sees *Aug. 1. 4.* Infants Baptism practised in the whole Church; nor doth *Pelagius de Bapt.* deny or question it, but shews other ground for it than Original *c. 24.*

Aug. l. 10. Sin. *Augustine farther tells us, Nec ullo modo superflua deputanda, in Gen. c. 23: nec omnino credenda, nisi Apostolica esset traditio.* It had not been believed unless it had come from the Apostles. But then whoever separates on this account, had been a Separatist from the whole Church for 1500 Years. One may guess how much the Church was concerned about it, by a Canon made Anno 398. *Placuit de infantibus, quoties non inveniuntur certissimi Testes, qui eos baptizatos esse sine dubitatione testentur; nec ipsi sunt per etatem idonei de traditis sibi Sacramentis respondere, absque scrupulo eos esse baptizandos; ne ista trepidatio eos faciet Sacramentorum Purgatione privari:* If it be uncertain whether Children were baptized, they should without scruple Baptize them: least that fear should deprive them of the Purification of the Sacraments. No less than 73 Bishops, besides Presbyters, agreed in this Determination.

Carthag.
Synod.

Mark 16.
16.

What the Church hath thought of Baptism every since, is too well known to need any Proof. The Papist and Protestant are herein agreed; *Davenant, Ward*, and the *Dort Synod* are thus far one; the *Socinians* and *Remonstrants* think it proper enough; and the *Calvinists* agree the great use of Baptism to Infants Salvation, but suspend the Efficacy upon the dark Peg of Election. *Cornelius Burges*, a Member of the Assembly of Divines, wrote a Treatise of *The Baptismal Regeneration of Elect Infants*; in the Body of which, being troubled with an Objection of the uselessness of it to all others but the Elect, sometimes says, 'Tis but sealing to a Blank; at length yields, That it may Regenerate all (as far as he knows) that come lawfully to it; nor can we see any reason why the secret Decrees of God should be brought in to disturb the Purposes of his plain Commands, seeing he positively affirms, *That he that Believes, and is Baptized, shall be saved.* And seeing they agree, That the Judgment of Charity ought to believe, that where the Means Predestinated are religiously used, there the End also doth follow, why may they not close with this Church of *England* in professing, That whosoever is baptized, and dies before he commits actual Sin, is certainly saved?

But what may we hope from Men and Women whose Understandings are too weak to judge these things, and their Spirit too fierce to yield any Cause they entertain? And that will believe their Neighbour *John* before a venerable Council of all the great and good Men of the World; and are taught from their Cradle to hate the Priests, a sure way never to receive any good by them; and tho' they have not one Command, or Example, in Scripture, of making Children of Believers stand off from Baptism till 20 or 30 Years of Age, but the quite contrary, baptizing them immediately after their Parents. And tho' they find Children in the Church

Church before *Moses's* Law, and under it; and that 'tis the same Church with that of the Gospel, being founded in the Covenant of Grace; and that some of the *Jews* are broken off by unbelief, *Rom. 11.* and the Christians grafted into the same Olive or Covenant of Grace; and knowing no cause of Mercy or Justice, why Children should be excluded the Seal of the Covenant, yet will venture their Damnation rather than part with their Error. God having provided no Remedy for obstinate Men, we have nothing left but our Prayers, That God in pity to them, and mercy to our Church, would use such Methods of his Grace, that our labour may not be in vain that is undertaken for their and our Benefit.

CHAP. XVI.

BUT some tell us, there is little hope of gaining all we invite to our assistance, because they think a Parochial Church reform'd makes not a true Church of Christ, for want of due Officers, Lay Elders, personal Stipulation, &c. And that Parochial is but an Earthy Ingredient to make up a heavenly Body, as a Church is: To which we say,

1st. Men that make this Objection are not for Reforming but new Instituting Christian Churches, which would be to destroy more than we make, and to tell real Christians that they are none till we new Model them, or to unchurch good Men that we may Church them again: in a Word, to run into the same Schism, that is the crying Sin and notorious Scandal of this Nation, and what we with a just aversion call off all People from.

2d. Such a Supposition intends not to have any Infants in their Church, which we believe God's Church was never without after its first Conversion, seeing it requires stipulation to a Church Covenant which Children cannot make. This was the Rock the *New England* Independents ran on, till (as a Synod holden amongst them affirms) God revealed to them in the Wilderness, that their Children were to enter their Churches by Confirmation; which (it may be) no Church in the World is, or ever was ignorant of but themselves, and might have learned it in the *English* Liturgy, which some of them had conformed to in this Kingdom, and it seems disliked it before they knew what it was.

3. Such a Church Covenant as our Objectors make the formal Cause of a Church, is really a vain Novelty, at best a meer piece of Humane Policy, invented to tye Men together in Conspiracies and Combinations, to such Ends as the Contrivers design, gilt

over with fair pretences of worshipping God, and submit themselves to Church Watch (as they call it,) but withal to break the known Rules of the Christian Church all the World over, and to set up Altar against Altar, and to uphold Schism and Faction in the World, and to exempt every single Person they take into their Congregation, from all Duty to his Parochial Minister and the Diocesan, and national Jurisdiction, in Matters of Religion; yea and from all Obedience to the Holy Catholick Church, speaking by her Councils and Canons; so that it seems a Sanctuary for proud and conceited Men to despise the Authority of all Christian Rulers but their own single Congregation. It is a seven-fold Buckler against the Excommunication of Jesus Christ, defending all their Body, how wicked soever, provided it come not from themselves. Such petty Governments advanced in the State would be Treason, but in and against the Church is sanctified with the Name of Conscience, and a Toleration granted to them, as if when these Fortresses increase in Number and Strength, that they can overcome the Establish'd Church, they will not also try to limit the Princes and Magistrates, as they have done by the Bishops and Priests and their legal Jurisdiction.

The Apostles never thought of this Trick of making Church Covenants, but entered every Believer into the Catholick Church, giving them Baptism on the Terms of the Covenant of Grace: so that to profess Faith in Christ, and Baptism upon it, made a Church Member. They were in no Covenant but what concerned the whole Body of Christians; and all were under the same Laws and Duties to their Guides, and each other, as are set down in the Holy Scriptures, to what Church soever they are written. Had the *Romans* seen them building Cittadels for themselves, they had soon drawn the Apostles into their Courts, and accused them as guilty *læsæ Majestatis*, for such Confederations as they did the *Hetariae*, or gathered *Sodalities*.

'Tis wonderful to see with how many Flowers, gathered out of the Old Testament Garden, *Cotton*, *Hooker*, and other Promoters of this new Idol of Contention, have taken care to adorn it. They give it the Name of the Covenant God made with his People *Israel*, and have heap'd up the Texts by which *Moses* settled that Covenant, as Proofs of the lawfulness of theirs, and drawn in all the Acts of *Moses*, the Judges and Kings, that were done to renew the Covenant of the *Jews*, as great Evidences for this; and have told their People thus Covenanting, that they avouched the Lord that Day to be their God, which the Ignorant follow as full Proofs of this pretty Idol. But this is to cover and commend Treason by Examples of Loyalty. The Covenant with *Moses* and *Aaron* is vouched

ched to justifie a Covenant against both Prince and Priest. A Covenant that contained the whole Catholick Church then in Being, is offered to justifie Schism against the whole Catholick Church now in Being. The Combination of *Corah* and his Company, had better suited their Confederacy. The *Jewish* Covenant was to observe a Law imposed by the Lord, these cover with it a Law imposed by themselves. That Covenant came from God by *Moses*, and was confirmed with great Miracles; this comes from themselves without any Revelation of God, or Consent of the Magistrate: That Covenant was the Rule of Communion of all God's People, this is a Rule of Division from all but themselves. Had any Cities in *Israel* made such an Independent Communion, they had been Enemies and Traitors to their Constitution; it had cut off all that entred into it, because it had disclaimed all the solemn Meetings of that Church to worship God, and contradicted the Hierarchy of that Church. The *Jewish* and Christian Law bind all Professors to Catholick Communion; if Men thro' off that at their pleasure, for an Invention of their own, they are Enemies to God, and worship their own Imaginations. Should a Bishop with his whole Diocess make such a Covenant as Independents do, they would tear off a greater piece of the Catholick Church, and so make a greater Schism, and all the rest ought to labour the healing the Rent. Thus *St. Cyprian* tells *Pope Stephen*, If any Bishop doth *Cyp. Ep. Hæresin facere, gregem lacerare, &c. subveniant Reliqui*, let all others 67. join to recover or depose such a one.

But this proud Covenant cries, stand off at your Peril, I am an Independent, what have you to do with me? I am not of your Communion; not minding their Creed that believes but one Church, and one Communion of Saints. And so *Optatus* observes Opt. Mi- to the Donatists; *Apud vos & apud nos, una est Ecclesiastica Conver-* lev. l. 5. *satio, communes Lectiones, eadem fides, eadem fidei Sacramenta, eadem Mysteria*; and because they broke the Communion were declared Schismatics by the Catholick Church.

4. A Parochial Church requires no more Officers than are necessary for Edification, and that depends much upon the greatness of it; *Frustra fit per plura*, if it may be done as well with one. The Criticism of the Teacher to instruct, and the Pastor to apply, is more nice than wise. The same Person that proves the Doctrine usually improves in the Use; nor can it be proved that all the *Charismata* named in the Scripture are so many distinct Orders of Men; and tho' they may belong to the whole Catholick Church, yet they may not be necessary to a particular Congregation. Sometimes the same Person is endowed with all those Gifts mentioned in *1 Cor. 12. 28.* *St. Chrysostome* saith of the Apostles, *Οἱ πάντα ἐν*
ἐαυ-

Eph. 4. 11.
Estius &
Erasm. in
loc.

ἑαυτοῖς εἶχον τὰ χαρίσματα; they had all the Gifts in themselves; and the Pastors and Teachers are so particularly exprest, in that place to the *Ephesians*, as if they would assure us they were but one Order of Men. The different sorts are divided by Disjunctives τὸς δέ, but these are clapt together by a Conjunctive τὸς δὲ ποιμένας καὶ διδασκάλους, as *Estius* and *Erasmus* note, *non dicit alios Doctores alios Pastores*, but *alios Doctores & Pastores*; and they give the Reason; because *Pastores omnes debent esse Doctores*, all Pastors ought to be Teachers also. They are Pastors as governing, Teachers as Instructing. Those famous Teachers of the *Alexandrian School*, were no more Church Officers than Tutors or Schoolmasters are. It seems the Wit of our rigid Separatists spy'd out this Distinction, and the Independents followed it as a new Light.

5th. The account of a Parochial Church among the Orthodox is, that it is an incomplete Church in it self, having the right of Worship, Doctrine, Sacraments, Admonition and Suspension, but no right of Ordination, Jurisdiction, Excommunication or Suspension *ab ingressu Ecclesiae*; for all which it depends on the Diocesan for supply; and surely there is as much as a humble and holy Incumbent would wish, more would soon set all Parishes in a flame. The Tenant is best pleased when his Land-lord lives farthest off: The Fists of Rulers and Ruled should never be in reach, least they try their Cause that way. 'Tis the Diocesan is the lowest complete Church, that hath all Power and Jurisdiction necessary to a Church within it self.

The Incumbent of a Parochial Church is a Presbyter in Catholick Communion, and hath Authority to officiate in the Name of Christ, in any part of the Catholick Church, where ever he shall be sent; and hath actually that Authority in the Parish where he is sent, and may officiate by virtue of his Ordination, in any Parish to which just occasion shall invite him, being a Priest to the Catholick Church, nor doth he cease to be so, tho' a Congregation should disown him.

And for the People of a Parochial Church, each hath a right to Communion in any Church, where his occasion shall command his stay, throughout the Christian World, without signing any Covenant, by virtue of Catholick Communion. When *Ananias* had baptized *Paul*, he had right of Communion in any Church
 Act. 9. 26. where he came; tho' the Disciples in *Jerusalem* would not receive him, till he was introduced by *Barnabas*, and testified to be a Disciple baptized. And indeed none can expect this freedom until they make it appear they are Disciples baptized. They at *Jerusalem* did not scruple *Paul*, as a Christian in Communion, but thought

thought him a Spy to betray them, till better informed. Then they shewed him not only Acts of Love, which they do to Heathens, but Acts of Holy Communion, which are due to Christians. They love such as *Members of the same Body, for they are the Body of Christ*, *Καὶ μέλη ἐκ μέρους τῆς ἐκκλησίας* (says Chrysostome) *ἡ ἐκκλησία ἡ παρ' ὑμῶν μέγας ἐστὶ τὸ πανταχῶς καί μένος ἐκκλησίας, καὶ τὸ σώματος τὸ διὰ πάντων σωζομένης τῆς ἐκκλησίας*. The Church of Corinth was a part of that, lying all the World over, and part of that Body constituted through all the Churches, which are one Body by Communion; and so is our Parochial Member as truly a part as any other Man in the World.

Chryf.
Hom. 32. in
Cor.

Besides, the Parochial Member hath a Right to all the Care, Watch, Inspection, Admonition, and Reproof of the whole Church, as far as he reaches its Knowledge; so that if he fall into any Heresy, Schism, Profaneness or Atheism, they are bound to endeavour his Recovery. Thus is the Church commanded to *warn the unruly, comfort the feeble minded, support the weak*. St. 1 Thes. 5. Paul says, *the care of all the Churches comes upon me daily*. Thus 14. St. Clement took great care to bring the *Corinthians* out of Schism, tho' himself was but Bishop of Rome. Thus great Ignatius, seeing a fiery Persecution kindled against the Church, wrote Epistles to many Churches to confirm them, and to encourage patient Martyrdom. Rigaltius observes of St. Cyprian, that there was no Church far or near, but found his Assistance, as if he had been chosen Agent for all the Churches in the World. What Irenaeus of Lyons, and Theophilus of Alexandria did, to quench the heat and fury of some Churches, may be seen at large in their remaining Records. The many Synods and Councils do declare Heresie, and reform Manners, shews what thoughtful Affections Men had for the Spouse of Christ, to keep every one sincere; so that 'twas a very happy State to live in Catholick Communion, that had so many at watch for their Safety.

Farther, every Member of the Parochial Communion, hath the daily benefit of all the Prayers, Praises, Intercessions, and giving of Thanks, of the whole Catholick Church all the World over: Insomuch, that if there be any warmer Ardours, or sprightly Devotion on the Earth, he is sharer of it; because they are intended for the Benefit of the Catholick Church; nor can other aids be wanting, where pressing Necessities call for them. You read what care Corinth, Macedonia, and other Churches took for the poor Saints at Jerusalem, in that pining Dearth in Claudius Caesar's Reign; 'twas a vast Sum St. Cyprian sent the Numidian Bishops to Cyp. rom. 1. Redeem Captives withal; *Misimus autem Sestertia centum millia Ep. 60. Nummum*, of which Pamelius says (according to Budæus's account)

was

Pamel. *in* was *Summa incredibilis*, but by the least he could make of it, 'twas
loc. *Summa miranda satis.*

But the Glory of all is, that a sound Member of the Parochial
 1 Joh. 1. 3. Communion is in Fellowship with the Father, and his Son Jesus
 Christ. He is a Member of that Body of which Christ is the Head,
 which is obtained only by Catholick Communion. So St. John
 puts it, *That you may have Fellowship and Communion with us.* Com-
 munion with Christ's Ministry introduces us into Communion
 with God; for with them is the Seal of Regeneration, and the
 Keys of the Kingdom; they that hear them hear Christ; they
 that reject them reject Christ. Christ is not the effectual Saviour
 1 Cor. 3. 5. of deserting Members but of his Body. The commissioned Mini-
 stry are those by whom we believe; the Holy Spirit is the great
 Efficient, yet he works not but by his own Ministry and the ap-
 pointed Means. Our Lord saith he shall be with them he sends,
 Mat. 28. 20. to the end of the World, but with no other: The Spirit of God
 goes no more out of the Body of Christ than our Souls out of our
 Bodies; and whosoever hath no relation to the Body, can have
 none to Christ the Head of the Body: Cut off a Finger from Com-
 munion with the Body, and it loses all Communion with the
 Joh. 15. 1. Head. Christ represents this by a Vine: *I am the Vine, ye are the*
 Joh. 10. 1. *Branches.* If the Tenderils break from the Branches, they can't
 communicate Sap from the Vine: So Christ calls himself the good
 Shepherd; if any Sheep stray from the Flock, and will not re-
 turn, he leaves the Shepherd also. If a Man could be out with
 the Church, and yet in with God, Excommunication would be
 of no Effect, in regard another Church might receive him to all
 the Benefits that Sentence deprives him of. Hence the Church
 Canons all agree, that whoever is cast out of the Catholick Church
 is cast out of all particular ones, which could not be true, if
 there were many Communions in the Church, exclusive to one
 another.

Yet do we not affirm, that every Member of a Parochial
 Church is certainly saved; for he may be there a Hypocrite, or
 profane Person, and make Shipwreck of Faith and a good Con-
 science, and lose the Benefits of all his Privileges. And all that
 have abandoned their Parochial Stations, and set up a new Mi-
 nistry, and renounced all submission to the Catholick Church,
 and all Communion with Neighbour Churches, such have barred
 themselves from all these Privileges, and will find themselves at
 last in Communion with *Cain*, *Corah*, and their Complices.

6. Nor are there many Dissenters that will openly own our Pa-
 rochial Churches to be no true Churches of Christ. The great
 Ring-leader, *Thomas Cartwright*, proves against *Harrison*, That
 the

the *English Church Assemblies* are true Churches of Christ; so *Cartw. let.*
doth *W. R.* in his grave and modest Confutation of the Separatists. *to Harris.*
Thus did *Jacob* against *Johnson*, and *Bull* against *Canne*; and all *p 98.*
other Non-Cons that wrote against the rigid Separation, as *Gif-*
fard against the *Brownists* confesses, insisting, that sound Doctrine
and true Sacraments, did evince them to be true Churches, against
all their Objections. The Presbyterian Assemblers, and the Dis- *Printed*
senting Brethren, both agree in it, witness their Disputes. The *1648.*
Occasional Conformity of most of them still shew their Judgment. *Owen's*
Owen tells us, *They do not deny, at least some of our Parochial* *Vind. Stil-*
Churches to be true Churches. *lingf.*

7. What some few stumble at, that Parochial Assemblies have
not Authority enough about Censures, we may justly say, they
have as much or more than they can manage. The Ministers have
Power to approve all Confirmed, to admonish and stop any from
the Communion that they know guilty of many and great Sins; *Rubr. be-*
and the Canons declare, *No Minister shall in any wise admit any* *fore Com-*
one of his Flock, or under his Care, to the Communion of the Lord's *mun.*
Supper, who is notoriously known to live impenitently under any scan- *Can. 26.*
dalous Sin; nor can any Law or Canon of the Church be made
without consent of his Proctor in Convocation; and this is as
much as any regular reformed Church allows to particular Con-
gregations. *Calvin* (tho' a favourer of popular Authority) forbid *Calv. Ep.*
private Ministers power of Excommunication; not only because *136.*
contrary to Apostolick Practice, but because invidious, of dange-
rous Example, and apt to degenerate into Tyranny. *Beza* says, *Beza Ep.*
Parochial Ministers, and Elders at *Geneva*, proceed no farther *20.*
than Admonition; but in case of Contumacy they certify the
Presbytery, as we the Bishop. If this be a Fault, 'tis so in the
whole Catholick Church, and sweet to none but unexperienced
Novellists; and is a Rock on which Schismaticks have often split
themselves, Independents would soon feel the smart of it, but for
the Awe they are in of the Eyes that are upon them.

8. The rigid Separatists did indeed charge our Parochial
Churches with an ill Constitution at Reformation; And why pray?
Because they were not taken in a part, but thrust into the Church
by Wholesale, not by voluntary Consent, but by obligation of
Law, *primo Elizab.* But were not the People baptized Christians
in Church State before? Were they not by Baptism received into
the Catholick Church before, or was the Catholick Church dissol-
ved that they must make a new one? Did not the People consent
by their Representatives in Parliament to shake off the *Roman Ty-*
ranny? Did they not voluntarily comply with the Reformed
Faith and Worship, as God commanded and the Laws requi-
red?

red? Might they not have refused, if their Consciences had not been satisfied in the Reformation? What greater Compliance could a Church desire?

If the Numbers coming in together offend, the Apostles baptized 3000 in a Day; the *English* Conversion was so carried on, King Eadbald entred with all his People together, *Veruntamen Eadbaldus cum sua gente, ex quo ad Dominum conversus est, divinis se studuit l. 2. c. 6. mancipare praeceptis.* Thus King Edwin entred the Church with all his Nobles and most of his People, *Cum cunctis Gentis suae Nobilibus, ac Plebe perplurimâ, fidem & Lavacrum sanctae Regenerationis accepit Anno Regni sui undecimo.* So Paulinus in this Company baptized for 36 Days together in the River Glene; so he received vast numbers at Melmum, and baptized them in the River Swale; because says Bede, they had no Fonts built in those Days. Thus King Sigebert brought in his whole Province to be Baptized, *Totam suam Provinciam facere curavit ipse Fidei Sacramentis imbutus.* So Felix Bishop of Dumnoc, alias Dunwich, converted and baptized *totam illam Provinciam*, all Norfolk and Suffolk into the Covenant of Grace, in a little time. And much the same did Paulinus in our County of Lincoln, converting first Blecca Governor of Lincoln, and then baptized vast Numbers at Tiovulfsingacester, where Deda, after Abbot of Partenau, & multa populi turba, great Troops of People were baptized in the Trent. You may fan-
sie some dark Shades of Popery were then in the Church. But this suddain receiving People into Christian Communion, was no shade of Popery; for you find Apostles doing the same at Pentecost. Philip's sudden baptizing the Eunuch, for professing he believed Jesus Christ the Son of God; and so did St. Paul the Goaler and his Family, for saying he believed, without mentioning a Word of any Church Covenant for Examination farther. And thus do all Christian Churches to this Day, so new and singular is this Idol of Independentism; whence we conclude, this Kingdom was regularly constituted a Church at first. It concerns the Enemy to prove its Apostacy by renouncing its Baptism, or the Faith in Christ, during the Cloud of Popery.

9. What some say, that every one hath a right to chuse his own Church, and none ought to be imposed upon him, is of so dangerous a consequence, that it requires serious Consideration. If they mean it of Pagans unconverted to Christianity, we may approve it; but if of Christians born in the Church, we must deny it; for they received the Promise by being born of Christian Parents, and so are in the same Church with them, and were baptized and catechized by the Parochial Incumbent, and received a Member of Christ's Church in that Congregation, and confirmed by the chief Pastor

Pastor of the Diocese, and declared their Consent, by attending Christian Duties amongst them. For these Benefits they owe Duty and Obedience to them, and so is the Command; *Obeys them that* Heb. 13. 17. *Rule over you in the Lord*; and are to have them in singular love; *Thes. 5. for their Works sake*; What greater Rebellion against God? What blacker Ingratitude against Man, than to renounce them for their Kindness? If there be any such Sin as Schism, this is it, to withdraw from their lawful Pastors, from such as the Holy Ghost hath made our Overseers; Why may they not as well renounce their carnal as spiritual Fathers, and disown their own Family as the Household of Faith. Pastors may be parted withal upon just occasion, as removing Habitation and the like; but to chuse to forsake them is to resolve to give Offence; and a rude Affront to a Church, and our Spiritual Fathers, to fly from them as Malefactors. The Gospel directs to give Offence to none, but especially not to the Church of God. 1 Cor. 10. 32.

When we have joined a Congregation, and submitted to its Ministry, is it not Levity to chuse again without great Provocation? Pray how oft may such a one chuse his Church? May he do it Annually, as Men change their Cloaths? Where will he stop that knows no Bounds? What Peace can be kept? What Union observed where such Religious Vagrants come? The Primitive Church would receive none without Letters of Commendation from their own Pastors, which they call *κοινωνικὰς γραφάς*, because designed to give the Bearers Communion in all Christian Churches where they came. The same were called *ουσαλικὰς*, Commendatory; because they gave a fair Character of the Bearers; a sign those Churches have not the Gospel Spirit that receive any Members without them, and countenance Sheep straying from their Shepherd. You may see the first Churches care in this matter by the Council of Chalcedon, forbidding even Bishops, Priests or Deacons to be received by any Church *ἀνευ οὐσαλικῶν*, without commendatory Letters. So in Sardica 'tis provided, that every Deacon shall shew his Letters to the Bishop of the Church whither he is sent, that he may be received; even the Bishop is forbid to go without his *Formula* from the Metropolitan, in the Council of Carthage. These *Formula* were so called, from a Form given in the Council of Nice to avoid Forgery; that they should have the first Letters of the Holy Trinity on the top of them, $\pi - \upsilon - \alpha$, with the first Letter of the Writer's Name, the second of his to whom 'twas written, with the Word *Αμην* in the end. You may add to these the Apostles Canons, and those of Laodicea, which often Copy them, pressing the same thing. We may see by them what care they took to prevent these disorders; what they forbid to Officers 41.

ficers were much more forbid to People. They never suspected that the same, or next Town would be apt to receive a fugitive Member, nor that any was so wicked as to fly, but our times produce Monsters. In the Civil State should one born under a Prince transferr his Obedience to another without leave, he might meet with a Halter for his Pains; only the Laws of Jesus Christ may safely be despised, because under protection of a Toleration; What Church can be safe where such wild Opinions are endured?

The Learned have allowed but three Cases in which a Church may be deserted: namely where Idolatry, Tyranny, or other Errors in Fundamentals are required to be submitted to, which fully proved may justifie a Desertion; otherwise St. Cyprian tells us, *Oportet eos quibus præsumus non circumcursitare, & perditionem maximam indignatione Dei acquirunt, qui Schismata serunt, & Relicto Episcopo, alium sibi foras Pseudo-Episcopum constituunt*, It becomes those that are Subject to us, not to gad about. They draw great destruction on themselves by the Indignation of God, who sow Schisms, and leaving their true Bishop provide themselves of a false one. This is a Lesson from him the Sects pretend to reverence: Let them consider it.

Act. 20. 28. The Holy Ghost hath appointed Overseers of his Flock, and they are bid to feed them, and St. Peter is bid to feed both Sheep and Lambs, but how can it be done if they fly away? Do not such baffle the Holy Ghost in his Provision? and imply they can provide better for themselves than the Holy Ghost; hence the Council of Carthage say Men can't change, *nisi cum voluntate Episcopi.*

Carthag. 3. Can. 42. 10. What is alledged about the defect of Lay Elders is vain; for they have no Foot-steps in the Gospel or Antiquity, farther than a prudential use that some wise Bishops, upon particular occasions, make of them as of Councillors. The Church Officers are reckoned up by all sorts of Antiquaries, that deal in Church Matters, who in a full stream affirm them to be 1st. Bishops, 2d. Presbyters, 3d. Deacons, 4th. Sub-deacons, 5th. Acolytes, 6th. Lectors, 7th. Ostiaries. These may be found in a hundred good Authors; but none mention Lay-Elders. *Lyndwood* reckons seven, but puts in the Exorcist, who was usually a Presbyter, and puts out the Bishop as a Degree, not an Order. *Alcuinus* reckons eight, distinguishing Presbyter and Exorcist; so doth *Raban. Maurus*, and both affirm the Christian took Example from the Jewish Church. *Cabassutius* affirms, the whole Western Church from the beginning never reckoned more than seven Officers; but to comply with the Pope makes Bishops and Presbyters but one Order. So the *Lacedæan*

Alcuin. de offic. c. 2.
Rab. Maur. Inst. l. 1. c. 14.
Cabass. nov. Dissert. 9. p. 37.

dicean Council reckons; and with it agrees the Council of *Car-Laod. Can.*
thage to name no more. The Laws Imperial of *Valentinian, Va-24.*
lens and *Gratian*, have enumerated the same Officers, to shew *Carthag 4.*
 what Privileges they had above other Men, and keep to the Sep- *Can 3. 4.*
 renary reckoning. *Justinian* reports them as they were in the Greek *Just. Novel.*
 Church, who only adds Cantors or singing Men, but no Seniores *3. c. 1, 2.*
 or Lay-Elders; so that we have no reason to believe they were
 ever heard of in the Primitive Church. This Proof is but a Ne-
 gative, but all the Writers intended to give account of all Church
 Officers, even to the Porter: So that they seem to be no other
 but of *Geneva* Plantation, tho' Presbyterians have done their utmost
 to shew the contrary; but of late, in their tempering their Leaven
 with Independentism, they have waved the Matter.

11. What is farther urged, That a Parochial Church is but an
 earthly Title, and carries nothing heavenly in it. We say the
 Apostles found it necessary to use earthly Titles to make them-
 selves understood; hence they say the Church of *Jerusalem, Rome,*
Corinth, and Churches of *Judea* and *Macedonia*, &c. to distinguish
 them from others. These additions neither besmear their Faces,
 nor give them any Spot or Wrinkle. The way lately advanced
 is much more liable to exception, and smells strong of Schism
 or Heresie. For being trespassers on their Neighbours Property,
 and holding their Communion in other Mens Lines, assigned to
 them by the just Laws and Customs of the Land, (to prevent con-
 fusion among both Clergy and People, and that People may know
 their Guides, and Guides their People) these Men are forc'd to call
 their Peoples Meetings after their Guide's Names; as *Mr. How's,*
Dr. Burgess's Church, thereby proving that they live in Schism,
 as *Corinth* did, when they called themselves some of *Paul's,*
 others of *Apollo's* Church, being divided by Men, not places as the
 Christian Church was; so *Donatus's* Churches bare his Name, *No-*
vatian's his; and all the Meetings of Hereticks wore the Name of
 their Founder, leaving us to think they believe their Leaders more
 than the Bible, and all the Councils and Synods in the World. It
 may be they glory in bearing the names of their Leaders as much
 as Christians in the name of Christ.

12. Lastly, The great Argument used against our Parochial
 Churches is, That Papists, Presbyterians, Independents and Ana-
 baptists, deny them to be true Churches, because they gather
 Members out of them, and make new ones. Thus *B. M. ar-B.M. p. 55.*
gues against *Giles Firmin*, and *Wingrave* against *Stone*; but this is
 to justify their Opinions by their own foul Practice, to prove one
 wicked because his Enemies strive to kill him. This makes the
 Churches Affliction its Guilt; Was *Elias* the less a Prophet be-
 cause

- Matt. 17.* cause the People *did to him what they listed?* Themselves are the
12. lawless People, that act against the necessary Canons of the Catholick Church, which would never endure that any Bishop should go to another City to manage Religion there, so 'tis decreed in the
Antioch. Synod of *Antioch*; *Episcopus non adest alienam Civitatem quæ ei subjecta non est, neque Regionem quæ ei non pertinet.* The
Can. 22. Bishop may not go to anothers City, or the Country belonging to it, tho' urged by the People, or by the Neighbour Bishops, or as Canon sixteen says, tho' the Bishoprick be void, and the People chuse him, unless the Metropolitan Synod consent to it.
Can. Apost. To this purpose also speak the Apostolical Canons; and if the
14, 15. Presbyter went to any other Church but what was assigned to him, he was Excommunicated till he returned. The Rule
Conc. Chal. was *in aliena Civitate Clerici non ministrant*; no Clergy might
Can. 13. go into any other District to minister Religion. To all which Rules the humble and religious Clergy submitted; they counted him a monstrous Member that could not agree with the Body, and saw nothing but Confusion could follow Intrusions.
Chalc. Can. 20. There is one Case only excepted in *Chalcedon*, which was, *Qui amissa patria ad aliam Ecclesiam præ necessitate venerunt*; *Nic. Can. 16.* if they were banished, and fled to other Churches for necessary Relief. But forcibly to enter other Mens Parishes, and wheedle away the best of their Flock, is both Ufurpation and Tyranny, *in Titulo & Exercitio*; such having no Title nor Right.

They may expect that God will ask them at last, Who required this at your Hands? Was it the Law of the Lord, or Canons of the Church, or the Wants of the People, or the Care of the Patrons, or the inward Call of the Spirit, that put them on these unwarrantable Practices? They would do well to clear this Point to the World, before they make it an Argument to unchurch Parochial Assemblies.

C H A P. XVII.

Supposing then that many consented to assist in Reforming Parochial Congregations, what probable way may be taken to effect it? To which we answer, That this Question would be best resolved in the meeting of those Chapters: But we are not without some thoughts how to proceed.

1. The Constitutions that respect these Deans and Chapters, will go a great way in directing and authorizing them in their Duty, which we have mentioned elsewhere.

2. We think that Application is to be made Personally by the Incumbent of each Parish in the Deanary, to all their People frequently, but with short Address, lest it hinder theirs and the Peoples Callings, in which the Sober and Religious are ever to be preferred. The Visit must be made with a hearty and affectionate Concern for their eternal Welfare.

3. If there should be any Quarrel between the Incumbent and any of his Parishioners, (which God forbid) that some other of the Chapter be employ'd to compose it, with Moderation and Justice to both Parties, as soon as possible, to make way for the Address.

4. That it be a part of the Address to promote Love, and to reconcile Differences among the People with great tenderness on both sides.

5. That the Incumbent engage in no Disputes, but express his Mind plainly in any Doubt, desiring the People readily to comply with his Holy Instruction, as one that sincerely loves them, and designs nothing but their good, and the Churches Peace and Edification. If this prevail not, he must refer the Matter to the Chapter for farther Advice and Satisfaction.

6. That the Incumbent enter on no needless Debate, as the Being of God, and his Worship, and the Immortality of the Soul, which all Religions, true or false, acknowledge. Our concreated Notions giving us as clear a Light of them, as that Parents are to be honoured, and Faith kept.

7. Youth must carefully be attended, of what Rank soever, to prevent evil Habits, to employ their Affections on proper Objects, to set their aims right, and to use their Memories to learn Principles of true Religion, and the Methods of Devotion.

8. Because Words are flying and soon forgot, 'tis meet to use Books, and of those the smallest are the best, because soonest learned, easiest remembered, and their Substance quickly digested. Nor may more than one at a time be offered to them; nor must that be removed till the Incumbent finds, by discoursing it over with the Learner, that he understands the Substance of it.

9. The proper Books will be best agreed on by the Chapter, who must be at the charge of buying them, and distributing them as they judge meet. Some have thought fit to send *The Pastoral Letter* foremost, then *The Christian Monitor*, after which well considered and digested, the younger sort should be presented with

A humble Proposal

with *A short Draught of daily Devotions*, and taught to practise them, and to learn by heart the Prayers of Morning and Night, which Dr. *Ashton's* Method will supply. This received and practised, his *Lord's-Day Devotion* may follow it. The Youth Catechized and Confirmed, should be presented with Sir *William Dawes's*, or *Ashton's* Piece on the Sacrament, or Dr. *Ken's* Manuel for the *Winchester* Scholars, to prepare them for the Holy Communion. In the mean while the Master, or Mistress, of each House, should be pressed to Family Duties, of which the Incumbent is to direct and approve the Method, as most suitable to their Understandings. If any scruple *The Common-Prayer*, they should be presented with Dr. *Beveridge's* Sermon on that Subject, and told that the great Rules given by the Apostles for publick Worship did imply Forms; for 'tis directed to be done *by Singing* *Eph. 5. 19.* *and Antiphonies, speaking to one another in Psalms, and Hymns,* *Cor. 3. 16.* *and Spiritual Songs, Singing and making Melody in their Hearts to the Lord;* being a direction to two distinct Churches for publick Worship in much the same Words. This can't be done without Forms and Tunes set to them to make the Melody. And such was the Moral part of the Worship our Lord and his Apostles were bred under. Christ kept constantly to the Synagogue-Worship, *Luke 4. 16.* and after his Ascension the Apostles kept to the Hours of Prayer in the Temple, *Acts 3. 1.* till they dispersed to preach the Gospel to all Nations.

It will not be amiss for the Incumbent, after these Books or the like, are used and digested, to meet the persuasible part of the younger sort in the Church, and to read over with them the Abridgement of the whole Duty of Man, called *The Whole Duty of a Christian*, by short parts at a time, and to explain what is difficult, and at next meeting to ask the most material Questions of what was last read, and then go on with a new one as before, which may increase Love, Knowledge, and a reverent freedom between them, and strongly stir up their Minds to Piety, and strengthen them against Temptations; and then present it them for their use all their Lives long. This is the dearest Book, yet may be had for about 35 s. the Hundred.

10. It will concern the Chapter to consider how all poor Children may be taught to Read, for else Books will be useless to them; which if the Chapter give a good Example in, and much urge, some charitable People will put to their helping Hand.

11. If a Scandal arise in the Deanary, private Admonition may be given by the Incumbent where it rises, but that not succeeding, the more publick may be given by the Dean, or some one that is more revered by the guilty Person, and that in the Spirit of Meek-

Meekness and Compassion. If two or three be added, it should be out of the Chapter.

12. Prayers should be Celebrated the Day before the Communion, and the People encouraged to shew each Person apart the Troubles that are like to hinder their Communion, that proper Remedies may be applied, and Satisfaction given to their Minds.

13. That the Chapter take great care to preserve all Parents just and natural Rights; to dispose their Children in Marriage; to stop (as far as they can) all stoln Matches, and never to marry any against the Rules of the Church; nor to Bury any Jew, Apostate, Dueller, Self-murderer (unless he were Distracted some time before;) nor any Excommunicate Heretick or Schismatick; nor any unbaptized Person, or Infidel professed; nor any profane Person that generally refused the publick Worship, nor received the Holy Communion, once at least in the Year, unless he gave Evidence of a sincere Repentance before his Death, which our *Can. 68.* Canons of 1603. seem to import, and is determined in the Synod of *Rhemes*, held *Anno 1583.* The old Synod of *Bracara* forbade *Rhem.* Self-murderers, *Anno 563.* to be Buried or sung to Church with *Can. 13.* Psalms, which was the ancient way of Burial. *Paul V.* in his Ri- *Bracara.* tual forbids all Incumbents to bury the forenamed, and many *Can. 16.* others.

14. 'Tis necessary that the Dean and Chapter should pitch on fit Persons to prosecute the Law, against all the Offences mentioned in her Majesty's Proclamation, and to countenance them to the utmost of their Power.

15. Lastly, They ought to succour all poor People, Widows and Orphans, against all Oppressors, by all humble Ways and Intreaties, letting Men see the Danger they run by such vexatious Courses. All imperial and royal Courts provide Advocates for them, yet are they oft trampled on; what pains *St. Ambrose* took *Ambr. Ep.* for the Widow *Justina*, and her young Son *Valentinian*, appears 27: by his Epistles, to ease the Oppressions of the Invader *Maximus.* And in his Offices doth earnestly exhort all the sacred Ministers of the Church, to take off Oppressors from tyrannizing over Widows and Orphans as much as they can. And the fourth Council *Carth. 4.* of *Carthage* forbids the Church to receive any Offerings from such *Can. 94.* unjust Men. The like we read in that wise Man in *Ecclesiasticus*, *The most high alloweth not the Gifts of the wicked, nor regardeth their* *Eccle. 34.* *Offerings; nor will he pardon their Sins for the multitude of their* *23.* *Sacrifices. He that offereth a Sacrifice of the Substance of the Poor,* doth as it were slay the Son in the presence of the Father: For God is the Father, and the Poor Man his Son. And the *Toledo Synod* held

Toled. *Can.* 32. held Anno 633. commands, *Episcopi in protegendis populis ac defendendis impositam sibi à Deo curam non ambigunt. Ideoque dum conspiciunt Judices, & Potestates, Pauperum oppressores existere, prius eos Sacerdotati Admonitione redarguant,* and that not succeeding, to intimate it to the Prince, that he may restrain them from dishonesty, &c. Thus did *Nicholas* Bishop of *Myra* oppose *Eustachius*, Pro-Consul of *Asia*; and so did *Atbanasius* against the Prefect of *Libya*. Thus did St. *Basil* restrain the President *Modestus*; and St. *Ambrose* Excommunicated *Theodosius* the Emperor; and *Synesius* Bishop of *Ptolemais* brought *Andronicus*, Prefect of *Pentapolis*, to Repentance for his rapacious Dealing; so did St. *Augustine* treat his Kinsman *Boniface*, a powerful Earl in *Africa*, and chid *Marcellinus*, a Prefect in *Africa*, for the many wrongs he did. Tho' these were great Men, and Bishops, yet the Dean and Chapter may not think themselves excused from charging their People to abstain from all Injustice and Oppression by modest Application to them.

C H A P. XVIII.

IT may be demanded, what encouragement can be offered to Men to carry on this great and good Work? To which we Answer; 1. That Learning and Piety are such excellent things in themselves, so pleasing to God, so beneficial to the Church and State, and so absolutely necessary to publick Peace, that they are sufficient to attract all serious Minds, that bear good-will to God and Religion. 2. It will ease Dissenters from that distaste that all true Ministers of the Church and State have against them, in regard they have preached Union out of the Church, Peace out of the State, and Obedience to Superiors out of Men's Consciences; which hath brought them out of Countenance with all lawful Powers, and made them to be looked on as Infernal Wedges to split our Laws and Religion in pieces. Who would stand so hateful to others, and uneasie to themselves that could avoid it? 3. It will deliver Dissenters from the Sin of Schism, which St. *Chrysostome* says, is no less than the Sin of Heresie; that no Sin provokes God more than to divide his Church; that no advantage Men hope to bring to the Church, can make amends for the mischief of Schism; that the Blood of Martyrdom will not wash off its Guilt. This (says he) I speak to them who make no great matter of Schism, and go to the Meetings of such as divide the Church.

*Chrys. in
Eph. 4.*

Church. Mr. Baxter, one of themselves, saith, *Whoredom, Treason and Perjury are not oftner forbidden in the Gospel than this Sin; and that Church dividers are the most successful Servants of the Devil.* And elsewhere he calls it, *a heap of Sin*; and well he may, 74¹. for it works Murders, Rapine, Violence, and breaks every Commandment of the Law as well as the main Precepts of the Gospel. They cannot but know 'twas ushered into England by a most bloody Rebellion, and threatens as much, or more, to continue it.

The best excuse they can make for it is, the necessity of maintaining themselves and Families; but old *Irenæus* will tell them, *Iren. l. 4.* that Christ will come to judge them that make Schisms in the Church, and rather regard their own Advantage than the Church's Unity. The best Men in the Church have rather chosen their own Ruin than to ingage in Schism. St. Paul thought it scandal enough to be charged with what these make their excuse: *Mark them that cause Divisions (says he) and avoid them, for they serve not the Lord Jesus Christ (tho' they highly pretend it) but their own Bellies.* The same he remarks at *Philippi*; *Their God is their Belly; their Glory is in their shame; they mind earthly things,* which Words are the description of those that would not walk by the same Rule, in order to Uniformity. And so St. Jude describes his Dissenters to be *Sensual, not having the Spirit of Christianity.* They that were endued with that Spirit, chose Ejection from their Places, and Banishment rather than to disquiet the Church. *Gregory of Nazianzum* tells the Council, he was not better than *Jonah*, if the Storms on the Church was on his account, he desires them to cast him over-board, and quietly forlook his Patriarchate of *Constantinople*. St. *Chrysostome*, in the same place, with the like Resolution went into Banishment, and left his Dignity; *Μόνον ἐν κληροία* (says he) *ἔστω μία*, that the Church may remain one. Thus too in our times *Vytenbogaert*, Chaplain to *Henry Prince of Orange*, tells *Molineus*, that he would chuse to leave his Ministry, and content himself with living in an Hospital all his Life, than that any Division should trouble the Church on his account; thus too *Clemens Romanus*, the Companion of St. Paul, and primitive Bishop of Rome, seeing a Schism in the Church of *Corinth*, advises them, if any of them were generous, or had Bowels of Compassion, or were full of Charity; let him say, if this Schism or contention arise by me, *ἐγὼ ἀπίμι*, I will depart and be gone, where the Church will command me, only let the Flock of Christ enjoy its Peace. He shews many Kings had done this for the safety of their Country, and wonders Men can't lay down trifling Quarrels for the sake of Christ and his Church.

Schism, doubtless (as old *Vercellensis* observes) is not to be dallied withal, seeing God destroyed Idolatry with the Sword, but Schism by burying *Corah* before he was dead. It may be a warning too, to all the zealous Followers of Schismaticks, that *Corah's* Followers perished with him. St. *Augustine* observes, that they pleased themselves much, that they lived well; but he resolved *Quantumlibet laudabiliter se vivere existimet, hoc solo scelere quod à Christi unitate disjunctus est, non habebit vitam*. How well soever he thinks he lives, yet being divided from the Unity of Christ he must perish. No Man is guilty of all Sins at once. How much Schisms offend God, may farther appear by his forbidding the

1 King. 13. Prophet to eat or drink with Men in Separation. And because he
 v. 8, 9 *wish* did do it (tho' betrayed by a Prophet in pretence from God) it
 23, 24. cost him his Life, being destroyed by a Lion in his return home.

But a new Notion of Schism is of late advanced, scarce a Year old, which may serve to harden Men in their Sin; *That there can be no Schism where the Differences are not in the Essentials of Religion*. The Proposition is ambiguous, for Essentials of Religion may be meant of Essentials in Doctrine or Practice. If meant of Essentials in Doctrine, such differences are called properly Heresies, not Schisms; to confound these is to pervert the use of Words: For Schism signifies a breach of Unity, Heresie a breach of Verity. Schism disturbs Peace, Heresie Faith. St. *Cyprian* did err in a point of Doctrine, yet was no Schismatick, because he kept close to the Church. *Tertullian* was both Heretical for his Montanism, and Schismatical for his withdrawing from the Communion of the

Sharrock Church. Civilians define Schism to be *Separatio ab unitate & communione Ecclesiae citra errorem in fundamento*. *Lyndwood* says
 Offic. c. 3. *'tis Illicita discessio vel diversio ab unitate Ecclesiae*, an unlawful Separation. Our *Hales* calls it an unnecessary Separation from that
 n. 12. part of the visible Church of which you were once a Member.
 Lindwood l. 5. tit. 4. His Notions of Schism are very dilute; but all agree, that Schism
 p. 410. is division of the Church's Union; what signifies a distinction of
 Hales of Schism. p. Essentials and Accidentals as long as the Union is divided? The
 195. less the occasion is, the greater is the Schism. The ancient Notion
 Cyp. rom. 1. is well expressed by St. *Cyprian*, *Schismaticos non Fides diversa facit, sed communionis disrupta Societas*. And St. *Herome* is as plain,
 Ep. 40. & *Schisma ab Ecclesia separat, Heresis perversum dogma habet*. That
 55. these Men did not mistake the true Notion of Schism is plain by
 Hier. Com. tit. 3. St. *Paul's* calling that Schism where the Church of *Corinth* divided, upon the account of Persons, *Paul, Apollos, Cephas*, Christ, when
 1 Cor. 1. 10. all preached the same Gospel, and agreed the same Worship.
 1 Cor. 12. Therefore dividing the Communion is the thing called Schism,
 25. unless

unless there be very great cause for it. They had no difference about Essentials of Religion, yet he calls it Schism.

If by Essentials in Religion Men mean Essentials of Worship, Matter and Form are the two Essentials. The Matter is what the Schools call the Means of Worship, as Prayer, Praises, Thanksgiving, Hearing God's Word with Reverence, Confessing Faith and Sins, and attending Sacraments, and the like. The Form is, the Communion of Saints in these Duties; if Men join in these there can be no Schism discerned; if they divide it will be a Schism, whether in Essentials or Circumstantials. As to refuse Time, Place, Company, or lawful, unprohibited Modes of Worship, enjoined by the Rulers of the Church, and Laws of the Country, or to impale themselves by Rules, that none must come to join with them, and to declare themselves Independent from all other Ecclesiastical Governors. Thus *Limborch* defines Schism, *Schisma est quando disceditur, & Fraternitati renunciatur ob errores non Fundamentales.* 'Tis Schism, in his Opinion, if the Errors held by the Church be not Essential, which he calls Fundamental. *Limb. l. 5. c. 43. §. 22. Theol. Christ.*

Hence we may advance a quite contrary Doctrine, That the less the Differences are, the more certainly 'tis a sinful Schism in the Separatists, because it comes the nigher to a causeless Separation: For thus the Non-Cons define Schism; 'Tis a causeless Separation of the Churches Union; or a causeless Separation from her Peace for Communion. So then Errors in Essentials make not a Schism if it cause no Separation.

If then Schism be equal in Guilt with Murder, or Adultery, or such heinous Crimes, what care should Men take to cast it off, as *St. Paul* did the Viper from his Hand, least it hinder their Salvation, as we have shewed the Christian Church ever thought it did?

4. The Laws of the Land will be all of their side if they come off, that now lie against them. Dissenters are thought, by opposing the Laws, to resist the Ordinance of God, and so receive to themselves Damnation. 'Tis true the Magistrate hath at present granted them a Toleration; but this only suspends the Punitive part, it cancels not the Preceptive part of the Law, so that they are guilty of Disobedience still, tho' the Magistrate is so merciful as not to punish it; nor doth the Toleration alter the Schism; for Mans Law can't invalidate God's Law. If they were Schismatics before the Toleration, so they are still; for Men can't make it lawful to break the Communion of Saints. Besides, what is done only in favour to some scrupulous Consciences, can't serve such as can conform Occasionally, they having no such scruple. And.

A humble Proposal

And such Toleration hath opened a Door to all damnable Doctrines, that have blown away the Sacraments in some Meetings, and bid strongly for a dismission of the whole Gospel to make way for the *Light within*. This shelter exposes Religion to save the Schismatick, is more kind to Man than God, and befriends Error more than Truth. It allows Weeds to pull down the Corn if they can. This kindness to Wolves is Cruelty to Sheep. We blame not the Magistrates averseness to the Drudgery of Punishment, but the ungovernableness of Mens licentious Humours in Religion, to go which way they please without regard to Truth, Unity or Peace. 'Tis a shameful Victory to drive Magistrates from their Laws to advance a Sectaries Will. 'Tis a Scandal to Christian Magistrates to impugn their Laws, as if they were Heathen Magistrates; all which Mischiefs are avoided by complying with our Invitation.

5. They may reasonably hope, that Magistrates who have given them a Toleration in their Stubbornness, will do what they can to supply them with Cures in their Obedience, if they conform to the established Laws. The Sovereign Power sees them a discontented Party, ready made for the use of any *Cromwel*, or ambitious Usurper, or any that love to ring Changes. The Elective Legislators find them busie Opposers of all that will not be their Slaves to discompose the Government in Church and State. And all in Authority consider them as Wedges to split the Nations force against all Foreign Invaders, who without them can no more hope to Conquer us than to cleave a Tree with a Wood-Beerle without a Wedge: All consider us as weak by our intestine Divisions. To cure these Mischiefs, they would not think it a hard Bargain to fix all the Crown Benefices, and all those in the Gift of the Church Rulers, for the Use of such Dissenting Ministers as Conform, if they are truly worthy the Ministry, as soon as they fall vacant; nor will they think it unreasonable to build more Churches in over-grown Parishes; besides younger Men are much wanted in our Foreign Plantations, where the Encouragement is very considerable.

They may fancy something should be yielded to them; but that is to strive to force the Legislators to stoop to them, which suits ill with the State of dutiful Subjects; and will be of ill Example, reaching Papists and Quakers to dissent, till they have routed the Ordinances of Christ, and subdued Magistracy. The Learned of them know in their Consciences the things they dispute against, have been the constant Practice of the whole Christian Church for more than a thousand Years past, they may wonder the Reformers went so far in their change, rather than they went no farther.

ther. The Ceremonies in Baptism before them in long use were Exorcisms, Insufflations, Anointings of the Crown, Shoulders and Breast, the Ears and Nose, with the use of Spittle and Salt, Milk, Honey, the Sign of the Cross and white Garment, and allowed no time for it but Easter-Eve, and the Eve of Pentecost, unless in case of imminent Death. So likewise in the Eucharist they had received with their Hands in the Form of a Cross, by order of the Synod of *Auxerre*, Anno 707. and before it by Custom, as St. Cyril of *Jerusalem* and St. *Chrysostome* observe. The number of Crosses made in the Air, on the Altar, and the Elements, are not easily accounted for. The Reformers put out the Candle on the Altar, rejected the secret mumble of the Canon of the Mass, refused Adoration and Elevation of the Host, forced in the Cup among the People, laid by the Paxe, and Bell, and Incense, and many other Devices, and reserved nothing but kneeling at receiving so great a Favour, which change they sealed with their Blood. 'Tis too unkind to scruple at this Settlement, unless there were some apparent Evil in it. 'Tis to tell the Pope they shed their Blood for what a good Conscience could not endure; that *Rome* was right in rejecting such unconscionable Impositions, which is a long step to betray the Cause of Protestants into Popish hands. They have declared by their Occasional Conformity, that they believe there is no Sin in our Communion. For Shame then let them lay no more Scandals upon our Reformers, least their Blood call for Vengeance upon them, and the Nation be stirred by the Almighty to Revenge their wrongs.

6. Besides, To comply heartily with the Established Church, would recover their Esteem with all the reformed Churches beyond the Seas. The *Lutherans* in general judge them Schismatics, and desire (says a late Embassador) to take the Church of *England's* Pattern in Religion. And tho' the *Calvinists* do sometimes dispute the *Jus Divinum* of Episcopacy, yet they utterly dislike our Dissenters, as appears by the Opinion given of them by Monsieur, *Le Moyne*, dated at *Leyden* Sept. 3d, 1680. *Je regarde ces gens la, comme de Perturbateurs de l'Estate, & de l'Eglise, & qui sont infaliblement animes d'un Esperit de Sedition.* He esteems them as Disturbers of the State and Church, and animated with a Spirit of Sedition. So likewise Monsieur de *l'Angle*, in an Epistle from *Paris*, dated October 31, 1680. says, *Il est sans doute du devoir de tous les Reformez de votre Royaume, de se tenir inseparablement unis a cette Eglise. Et ceux qui ne le font pas, commettent assurément un tres grand Peché. Car le Schisme & le plus redoutable mal qui puisse arriver a l'Eglise;* It is without doubt the Duty of all the Reformed of your Realm, to keep themselves inseparably united to that Church;

Conc. Antif.

Can 36. &

42.

Church ; and they that do it not do certainly commit a grievous Sin ; for Schism is the most pernicious Evil that can befall the Church. He adds, this is the Opinion of the whole Reformed Church of *France*. He cites *Calvin* for evidence, That whoever should refuse such a Hierarchy as *England* is, *Nullo non Anathemate dignos fatear, si qui erant, qui non eam revereantur, summaque Cal.opera 1. obedientia observent.* *Calvin*, says he, would confess them worthy of the greatest Curse, that would not reverence and obey that Church. He adds *Beza's* Opinion, wishing that our Church settled under Bishops and Archbishops (whom he calls Martyrs, and most excellent Doctors and Pastors of the Church) may continue for ever. So Monsieur *Claude* in his Epistle, dated at *Paris*, Nov. 29. ditto, tells us he speaks not barely his own Sense, *Mais le sentiment du general de nos Eglises*, but the Sentiments of the whole Church ; declaring that whoever shall make Assemblies apart, and separate from the common Assemblies, and withdraw themselves from the Episcopal Government, there is none that doth not see *que ce seroit un veritable Schisme, qui en luy mesme, & de sa nature, ne peut jamais estre que odieux a Dieu & aux Hommes*, That it will be a true Schism, which in its own Nature can't but be odious to God and Man ; and the Authors of it must be answerable to God's Tribunal. And after says, it would be a Scandal to all the Reformed Churches in *Europe*, and the joy of all their Adversaries, for the advantage they would draw from it.

Synodicon. To put this Matter out of doubt, the *French Synodicon* of the part. 2. in Reformed Church tells us, the Deputies of the Maritime Provinces informed their National Synod of *Charenton* then sitting, of certain Independents (whether from *Old* or *New England* they knew not) that came and settled their dwellings in the Kingdom of *France*, and taught the People, that every particular Church should of right be governed by its own Laws, without any dependency or subordination unto any Person whatsoever in Ecclesiastical Matters, and without being obliged to own or acknowledge the Authority of Colloquies, or Synods, in matters of Discipline and Order ; a thing of great and dangerous Consequence, if not in time carefully prevented. The Assembly feared the Contagion of this Poison, that it would bring in a World of Disorders and Confusions. They judged the Sect of Independentism not only prejudicial to the Church of God (opening a Door to all kind of Singularities, Irregularities and Extravagancies, and barring out the use of those Means that should prevent them) but also very dangerous to the Civil State, it would form as many Religions as Parishes ; therefore the Synod required all the Provinces to be exceeding careful to stop it. Quick the Editor notes on it, that in *England* it

Cal.opera 1. edit. Amst. to. 8. p 60. Beza cont. Savay. Edit. Francf. p. 270.

Synodicon. part. 2. in Synod. Charenton. c. 12. n 9. in An. 1645.

for Parochial Reformation.

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it let in a deluge of Sects, and pestilential Heresies, the fight of which grieved the Hearts of all that truly feared God, and it terminated in a most lamentable Schism, which lasted (says he) above forty Years, and thinks it made up *March 6. 1690.* but that only ended or covered the Feud between the Presbyterian and Independent, by giving up the Presbyterian Cause to the Independent; that is to say, the Presbyterians entered into the rigid Schism, and so chose to strengthen rather than end the Schism, closing with the rigid Schismatick rather than the Church, which was the only possible way to have ended the Schism. The Presbyterian bid high for their Peace with Schismatics, quitting their Jurisdiction in Presbyteries, Classes and Assemblies. Agreeing, *That none of the particular Churches, their Officer or Officers, shall exercise any Power, or have any Superiority over any other Church or their Officers.* *tit. 4. of Communion of Churches. Art. 2.* By which they have given up the cause of their Reverend Assembly, the whole Calvinistical Discipline, the Practice of the foreign Churches; and their great Quarrel and pretence of Conscience in the late most bloody Rebellion; and have got nothing by it but their Victory over their King, the Laws and Government, both in Church and State, and Union with the Independents, whilst the Independent parted with nothing to comply with them. How much better had it been for them to have ended their Schism, and complied with us in reforming our Parochial Churches? Seeing our Chapters are much like their Presbyteries, our Visitations like their Classes, and our Synods like their Assemblies. It creates a farther wonder in us, how they came to agree in their ninth Rule, *Agreement of Churches. n. 9.* under the head of Churches and Church Members, That a visible Professor joined to a particular Church, ought to continue steadfastly with the said Church, and not forsake the Ministry and Ordinances there dispensed, without an orderly seeking a Recommendation to another Church; With what Conscience then did themselves revolt from our National Church? Is more regard due to *John a Nokes*, than to the whole National Church? Or was the Church of *England* no Church? Or were themselves no Members of it? Or did they seek any Recommendation? If it be unlawful, why do they solicit our Members to come to them, or receive them without our Recommendation? Why may not others be as false as themselves? Why may they not expect what Measures they mete, it shall be returned to them again? Can they hope that Men of Fancy will keep long in any fashion of Religion, having their Leaders for Example?

Let the Reader excuse this short Digression, that above fifty Years since *Dr. Owen* foretold this Reconciliation of Presbyterians and Independents, that it would be, by a full submission of one Party *Schism S. to 16.*

to the other. For (says he) the Parties at variance now, are so well acquainted with each others Principles, that none of them expect any Reconciliation, but meerly by one Parties keeping its Station, and the other coming over wholly to them. How could it be otherwise, seeing both were in the same Schism against the Church, both made the same pretence of Conscience, and the Independent was the feathered fore-Horse that led the Team? Why may we not hope, that both will make one turn more, and submit to the Church and State, as the more reasonable, and less scandalous Compliance?

To return, we have seen the judgment of the greatest Lights of the Reformed Churches, that they think the Dissenters in *England* all Schismaticks, and that their coming off would be highly acceptable to them: The more speedily and chearfully they do it, the better it would be done, and would much rejoice the Heart of her gracious Majesty, and the whole Kingdom, to see the People once more in the same Heart and Mind, by which we may commend our selves to God and Men.

What Interest can Men have to lessen a Church into which they intend to come? Is it not to give all other Dissenters (that now are, or hereafter shall be) hope to sink the Church by their Scrupling? Do we not teach the Papists to prevail for the like Compliance by the same way? Is it not to imprint the name of Changling upon our Church and the Reformation, in the largest Characters? And seeing the Cause of Dissenting is now generally owned to be only for purer Ordinances; Is there any way more innocently and lawfully to attain that end, than by joining with the Deans and Chapters designed for it, in a Parochial Reformation? Can we do better than to leave the Matters complained of to the Convocation, to rectifie all in a calm manner? Have not some of them shewed a good Inclination to it already?

6. They may farther consider, that a ready Compliance with the established Church, will ease them of that heavy Imputation of a haughty deposing Spirit, to suppress all the Lawful and innocent Customs and Constitutions of all the ancient Church, as if Wisdom and Conscience were only born, and must die with them. They oft complain of the Imposing Spirit of the Church of *England*, that yet never imposed one single Ceremony, nor innovated any thing but the Reformation, and that too, no farther than to comply with the Primitive Church; humbly submitting themselves to the usage of the Catholick Church, in two or three Ceremonies, to preserve Gravity and Decency in Worship, imposed many hundred Years before their time; so long since, that the Persons Places or Times of their first Imposition, can't certainly be discovered; paying

paying that reverence to the Wisdom, Piety and Experience of their Predecessors in the Faith.

But these Dissenters are observed to run down all the ancient, innocent and indifferent usages of their Forefathers, as things abominable that a good Conscience cannot bear; as if there was no Conscience before their Days, which is a Mark of insufferable Pride, and what they would hate in any but themselves. This proceeded so far, that Dr. Owen in the University Church in Oxford, was wont to put on his Hat and sneer, when he heard the Lord's Prayer used by any Preacher in the end of his Prayer, tho' it were of Christ's own Imposition. And it seems not impossible but the Holy Sacraments may be sneered at and scrupled down at length, if this Course succeed, tho' they also are Impositions of our Lord.

This deposing is an imposing Spirit on the ancient Church, and on all other Christians besides these Men. They would do themselves great Service to clear their Hearts of it, by complying in our Reformation.

7. They may say these Considerations may sway the learned Ministry, but what should move dissenting People to close with us? We Answer, There will be the Blessing of God and Man on the Peace-makers, and Salvation to their Souls, which they can't expect in Schism, because 'tis agreed on all hands to be a damning Sin, and directly opposes the Spirit of the Gospel, and contradicts the Prayer of the Lord Jesus; *That they all may be one.*

Joh. 17. 21.

If they are so hot in their Zeal, that neither God's Blessing nor the Gospel Design, nor their Salvation, can bring them off, yet it may cool them to consider, that their own Guides reckon them turbulent, and heady, and ungovernable, by the most learned and conscientious Minister, as hath been shewed. But if this fail also, yet their Secular Interest may sway. For they will be in Peace with their Rulers, in the Protection of the Laws (of which they have now no more but a Toleration, which supposes them a Plague of great difficulty to cure.) Besides, 'tis probable, they pay the Church its Dues, according to the Toleration, and contribute to some dissenting Teacher besides. They build Conventicles, and repair Churches: Some say the Separation is twice as chargeable as the Church Communion; and that Wives often steal to offer at this Altar of Jealousie. And farther, this Separation hath proved a Snare to some, to draw them into treasonable Practices, as appeared in *Monmouth's* Rebellion, and several others, to the utter Ruins of their Lives, Estates and Families; and had they succeeded had been *Victorious Murderers.*

If the People prove refractory against their own Guides, 'tis a sign they accepted them to lead them into Schism, not to their Duty; 'tis a miserable Shepherd whom the Flock Guides. One might conclude them Wolves in Sheeps cloathing; like Spiders they riddle the Flowers of Religion, not for their Honey but their Poison. And who but an abject Spirit would be a Ruler where it can't Rule? 'Tis judged many Ministers could conform by their Principles, but are afraid to lose their People, tho' such People are better lost than found, that force their Guides to comply with their Humours; yet why should not each Member be as independent as his Guide? Is there any more reason that a Member should adhere to his Pastor, than why his Pastor should adhere to the Catholick Church?

Bixt. Sa. crileg. de- f. r. p. 103. This head-strong Humour of their People, is much complained of by their Guides that best know them. The common cry from England and New England, says Baxter is, *We are endangered by Divisions, principally because the Self-conceited Party of the Religious People will not be ruled by their Pastors, but must have their way, and will needs be Rulers of the Church and them; that they will not be kept in Concord by the wisest, holiest, and most self-denying Ministers upon Earth. The Peoples Division is the most considerable thing Papists have to say against Protestants; that they make Men Papists by their Temptations; and much more to that purpose.* And a little before, he had noted the Ignorance, Injudiciousness, Pride, Conceitedness, and Unpeaceableness of the ordinary sort of zealous Professors. And in another Discourse mentions their ungovernable, and factious Humour, and says, they force others to forsake their own Judgments to comply with them; and thinks, a sinful humouring of rash Professors is as great a temptation to them, as a sinful compliance with the Great Men of the World; and farther, that the People declare they would be gone from them, if they use any Form of Prayer: So that the Pastors are forced to reject our Saviour's Form to comply with their People. At length he concludes, *Those that cherish these Distempers in the People, are twice born to destroy England.*

Cure of Divisions. p. 393. Can they think the Separation hath purer Worship, when they see the People so corrupt? Doubtless the Character of the People is true, and therefore 'tis high time for them to reform their ways, and become Meek and Guidable; yet may we not ask who learnt their People to despise Church Rulers but themselves? who taught them to abhor Liturgies but themselves? 'Tis time for all of them to Repent and Amend. If Calvin their great Master be right, he tells them, That God sets such a Value on the Communion of his Church, that he looks on any as an Apostate from his Religion, who

Calv. Inst.

l. 4. c. 1.

sec. 10, 11.

who wilfully separates from any Society, which hath the true Ministry of the Word and Sacraments (which they own the Church of England to have (and calls such a Separation a denial of God and of Christ, and much more to that purpose. Would the People well weigh these things, they would repent and return, or must conclude themselves given up of God to Impenitency of Heart. We would also whisper this People in the Ear, That all the Arguments of *Bellarmino*, *Suarez*, *Stapylton*, and *Kelleison*, have not made half so many Papists as their dividing humour hath done.

Add to this, that these People returning to their Duty, may be of great service to our reforming the Parishes in which they live, by giving good Examples, and encouraging their Neighbours to fear God, and become observant of the Laws of Christianity, and to use their Interest for Holiness and Love, as they have done for Malice and Discord.

If their design in Separation was for purer Ordinances and Worship, they should consider whether it be lawful to divide a Church, pure in Word and Doctrine, for purer Worship or Ordinances? This being a boundless Principle, and formed to break all Rules, Peace and Union, it deserves due Limitation. For the Churches Communion is not tied to the best imaginable, seeing *Nemo tenetur ad optimum*, no Christian is bound on pain of Damnation, to be the best in Heaven or Earth. The Churches Communion is to be fitted, not to that which some have, or can attain to, but to what all can attain to. The Church is to hold the Christian Plough-boy, and Scullion-maid, as well as the profound *Paul*, or elect Lady. The Rule is, *Whereunto we have attained, let us walk by the same Phil. 3.16*. Rule. We is, we Christians have attained, not we Apostles and Doctors. Heaven is not all composed of Seraphims, but contains also the lowest Angels. 'Twas *Lucifer's* Pride made him swell and turn Separatist to his own Confusion. There may be a separation upon the dissenting Peoples Reason, even in Heaven it self, seeing some have more Light of Knowledge, and Fire of Devotion, than others in Glory; yet to attempt it would place them with *Lucifer* in the Infernal Kingdom. 'Tis one property of Pride to distinguish its Owner but to his Ruin. The Pharisee would not eat with the Publican; but our Saviour preferred the humble Publican. Many Men have not that share of Knowledge, volubility of Prayer, or heat of Zeal as some others; yet far more Patient, Mild and Charitable, and so are far the better Men. It would as ill become the Flock as the Shepherd, to throw all lame and feeble Sheep to the Wolf, to make a purer Flock. They must want both Patience and Charity that can endure no bad

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Man near them. 'Tis not God's Church, if it have no Fools nor Babes, no Mad-men nor Lunaticks, no Dumb nor Deaf; to reject these is to cast off whom Christ received. It is our Duty to come out of *Babylon*, an Idolatrous Church; but not out of *Sion* tho' much corrupted, as our Saviour's Example shews. 'Tis hoped these deluded People will not believe 'tis glory to be a Separatist, seeing their Character is drawn in Scripture with a very black Coal, in *Cain* the first Separatist and Murderer, in *Corah* the first Man buried a live, in the Schismatics of *Corinth*, that St. Paul calls Carnal, in St. *Jude's* that he says, were *sensual, devilish, having not the Spirit*. In a Word, such as separated were the worst in the Flock, as the Chaff that flies is worse than the Corn that lies. Schism it self being the highest exercise of Pride, in scorning and dividing the Church, the best Being in the World under God; therefore well called by the great *Clement*, *Μιαρὰ καὶ ἀνόσιτος εἰς*, a polluting and profane Division.

1 Cor. 3

3.

Jude 19.

Clem. Ep.

1. ad Cor.

p. 2.

Lastly, The People may be encouraged to return by considering, they may be Instrumental to the Converting many Souls to God, in the places where they live, while they give assistance to the Ministry of that Deanary. This would gather Christ's Church that Schism scattered, this would convert while Schism perverted. This would lead Men to Church, whereas the other led some to Atheism, believing in such Divisions nothing true; some to Popery, where alone unity seems to be found; some distracted, not knowing which way to go. He that would be a Christian, not knowing to what part to join. This the same Associate of the Apostle bewails, *Τὸ σχίσμα ὑμῶν πολλὰς διέσπειρεν, πολλὰς δ' εἰς αἰδομίαν ἔβαλεν, πολλὰς εἰς δισταγμον τῆς πίστεως ἡμῶν εἰς λύπην*, your Schism hath perverted many, discouraged many, driven many to Doubting, and all of us into Sorrow, and pleased none but the Devil and the Papists, and may lead us into another bloody War at home, as soon as this foreign War is over; the mischief of which will be charged upon the ungovernableness of this humorous People, both by the Church and State, and their own Guides, that complain of them already; to avoid which is their highest Wisdom and Foresight, in returning to Union with their Christian Neighbours.

Clem. Ep.

Cor. p. 61.

They can't but see, by the severity of *France* and *New England*, as well as other Nations, how burdensome Dissenters are to Government. But in the Popish Church, their forcing Idolatry in their Worship, necessitates and justifies Non-Conformity, Wise Men have for these hundred Years examined the matter of Offence here, and finding nothing that a good Conscience may not comply withal; they judge Dissenters wanton and wilful, tho' in truth some

some are really afraid to conform, as Children of Boggle-Bees, that they have been from their Childhood scared withal; but one Months practice will make them laugh at their own Fears, and wonder they could be so imposed upon by Grimaces, and Noise, and whining Cants.

The Fears of the Protestants, and Hopes of the Papists, are at present vanished, under a Queen that can't be suspected of favouring any thing but the established Church; wherefore 'tis thought reasonable to give both the Catholicks and Protestant Dissenters, an earnest invitation to close with the Laws and Government, under our most Pious and Gracious Queen; hoping, that after so long Experience of the Briery Intanglements of our Separations and the few Lawrels that are ever like to Crown the Attempts, all Parties will strive who shall be foremost, to comfort her Majesty, to answer the design of the Gospel, and to give their Country that Peace which it hath longed for above 60 Years.

C H A P. XIX.

IT remains to consider, by what means the ancient way of Deans and Chapters may be restored in each Deanary of this Nation; there need no new Constitutions for it, seeing the old are unrepealed.

The Author of these few Sheets doth humbly request the Favour of our sacred Convocation to weigh the Concern, and examine the Truth of this matter, Whether the Discipline of the Church be not decay'd, for want of proper Instruments to carry it home to the Consciences of all our People? Whether a Parochial Incumbent standing alone, be not too weak to controul the Crimes of his Parishioners? Whether every Incumbent can be thought sufficient to assail every difficulty that can come before him? Whether rich Parishioners are not apt to contemn their poor Vicar? Whether there needs not some gentle Method to apply to, in some differences between a Minister and his contending Neighbour, without running to Citations and Allegations? Whether an Arch-deacon that lives thirty, forty or fifty Miles off, can be the Eye of his Diocesan to look into every Deanary? Or can cure all its Sores by visiting in some one place one Day in six Months? Whether an Apparator be the only Face fit to be shewn to the People? Whether a Diocesan's wise and holy Consults for his Peoples good, can be best represented by a surly Proctor; tho' a Diocesan be of our Lord's appointment an Overseer of his Diocess)

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cess, yet whether he can look into all Places without many other Eyes besides his own? Whether his Courts and Compulsories should not be his last Remedy, after milder ways used by such Deans and Chapters, before the Matter comes to a Paroxysm? Whether Episcopal Admonition and Correeption are not better applied by Neighbour Ministers than profane Strangers?

These Deans and Chapters seem the only Men that are like to raise and cherish a warm and holy Affection, between the Diocesans and their People, and the best Spies upon creeping Heresie and Schism. Without some such way, the precious Balm of Episcopacy is like to fall short of its healing Efficacy. This seems the Sovereign Antidote against Schism that works without Pain.

If our wise and learned Convocation be satisfied of the usefulness of this ancient and experienced Constitution, the Reverend Lower-House is humbly intreated to Address the most Reverend, and Right Reverend Fathers of the Church, in the Upper-House, to take this matter into consideration. And (tho' there be Instances of the Clergies Electing Deans among themselves) yet considering they are to correspond with their Bishop, to act many things in his Name, and by his Authority, and to be accountable to him; 'tis but meet he should have the Choice (as for the most part he formerly had) to move them to countenance this old and useful way. And to proceed to the Election of fitting Persons in each Deanary of their Dioresses, that are able and willing to manage this Care.

The wise Election of the Deans is a matter of the greatest importance, and therefore requires the greatest care; for he must be one that sincerely loves God and the Church, and hath a tender regard to the Souls of Men. He must also be furnished with sound Learning, and with dexterity to manage Men and Business. Besides, he should have a considerable Estate to bear the burthen of Business. For the Constitutions require that he have a Beadle to carry Writings, as the Bishop or his Courts direct. The Deans of *Guernsey* and *Jersey*, in the Bishoprick of *Winchester*, are already settled, and have Fees appointed, with a suitable Revenue, because in truth the Chancellor and Arch-deacons Office are settled on them, which ours meddle not withal, nor have any considerable Income; to ease this, the Diocesan may dispose some one Preferment in their Churches, to such Deans, which may become void at their Death, and so may be bestowed on such other as shall succeed, of which the Diocesan is not deprived, being in his Power to dispose it where he will.

The Canons require that the Dean be in Priests Orders; as Lateran. that of Lateran under Calistus second, held Anno 1123. the like *Can. 2.* in Rhemes, Anno 1148. and thence he was called Arch-presby- *Rhem. c. 9.*

'Tis probable where the Deans came to visit, the Parties visited did make some allowance for his charge; because he is forbid (as Lindwood the Archdeacon also is) to exact upon the Subject, in *Stephen Lang- l. 3 tit. 22.* ton's Decree. So also Boniface Decrees, that their Apparitors or *P. 315.* Beadles coming to execute their Office to any Clergy, they shall take what they give them with Thanks, and demand nothing. *ib. p. 316.* The Constitution of Archbishop Stratford allows the Deans *12 d. ib. p. 318.* for their Inquisition, and Certificates thereupon to the Diocesan that the Living is void, which the Party presented must pay. 'Tis supposed the Diocesans did formerly allow them Spiritual Causes, and the Fees, or at least a Sallary, to hold Courts, and to dispatch Causes, to enable them to bear the burthen of the Deaniship: For the second Council of Turin, held Anno 1163. Decrees, *Quoniam in quibusdam Episcopatibus Decani quidam, vel Archipresbyteri ad Turen 2.* agendas vices Episcoporum, seu Archidiaconorum, & terminandas *Can. 7.* causas Ecclesiasticas constituentur, sub annuo pretio, &c. 'tis therefore forbidden as probable to subvert Justice, and to be burthensom to the Clergy.

We see little more in the Constitutions, but one Penny for putting the Incumbents name into the *Matricula*; so that some way he must have an Estate to bear the Charge of his Employ.

The Convocation, held April 3. 1571. agreed, That the Archdeacon in every Deanary within his Jurisdiction, should inform the Bishop of such as were fit to be made Deans; out of which he might chuse whom he pleased, which was reasonable enough, where the Archdeacon lived in the Archdeaconry, but many at present do not, and therefore the Bishop is left to inform himself the best way he can; and great care must be taken in it, according to the importance of the Matter. The Peace and Safety of the Church, the stopping of Heresie and Schism, the preventing the growth of Popery, and chiefly the recovering of decay'd Piety among the People depending on it.

If all the Qualifications requisite can't easily be found in every Deanary, yet 'tis necessary to go as near them as possible; but especially to provide Men of clear Reputation, for unblameable Behaviour, and of discreet Zeal, for the Honour of God and Advancement of Religion.

C H A P. XX.

TO clear the matter of Schism, we shall farther add, That this Sin of Schism in the Judgment of all Christians, is so great a Sin, that if Men persist in it without Repentance, they are left in a state of damnation, It's true Notion is a causeless Division of Christian Union, be it in the Catholick, or any Church of lesser note whatsoever, that holds no fundamental Error. The Holy Scriptures forbid, and condemn it as a carnal Vice; the Primitive Church declares it as an ungodly polluting, and abominable Crime, as *Clemens Romanus* in his first Epistle to the *Corinthians* shews. St. *Cyprian* reckons it to be Parricide, when 'tis taken up against the Fathers of the Church; and a Crime of so deep a Dye that the Blood of Martyrdom cannot wash off; which St. *Chrysostome* says is a bold affirmation, but yet a very true one. And all Perswasions of our Age that can use their Reason, do repute it a damning Sin; as the Papists, the Protestants abroad, the Episcopal, Presbyterian and Independent Party at home: only the last, to save themselves from returning, and to avoid the imputation, have changed the ancient and true Notion of Schism, by the help of their Ring-leader Dr. *Owen*, to keep their People secure to themselves, making it but a kind of Church Scolde; representing it to be *a causeless dividing the Union and Peace in a worshipping Congregation of Christ's Institution*. He allows other Divisions may be Sins, but this only is Schism.

But whence he gathers this is uncertain, for he could not gather it from the Words by which the sacred Pen-men expressed this Vice; they call it *ἑῆς* or *ἑῖδεῖα*, as the Schismaticks contend, and *διχομασία* if they separate, and *σχίσμα*, as they divide the Body Natural or Politick, Ecclesiastical or Civil, and *εἰσὶς* as they stand to their Error. Thus *Ἐρχάμην δὲ τὸ πλῆθος τῆ πόλεως καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις*. So that dividing or separating into Parts, is the true import of the Word in Scripture; and therefore whatever Church hath visible and divisible parts, may be Schismatically divided. If then the Catholick Church be a Genus divisible in Species, or a *totum divisible in partes*, or rather *integrum in partes integrantes*, as Men reckon, its division causeless will be Schism, as well as Divisions in any single Congregation. And a Schism in the Catholick Church, that divides many Congregations, is much a greater Sin than in one Congregation, because it more endangers the whole Church, and threatens the Subversion of the Christian Religion; for tho' the Catholick Church

Church feel the cut in the least Finger of its Body, yet 'tis more when many Fingers are cut, and worse if the Wound be in the Chest.

If to break the Peace, and divide a single Congregation be Schism, and this should infect neighbouring Congregations, and break their Peace, and divide them among themselves, would not this be a greater Schism? If a Toad be a Toad in one Quarter of a Garden; would it not be a Toad going into any other quarter of the Garden? If he breaths Poison in one place, may it not be Poison in any other? Doth greater or less Schism vary the Species of Schism? If a drop be Water, is not the whole Ocean also Water? Its Quantity cannot change its Nature, why should it change its Name?

A Seducer may creep into favour with the Congregation, and corrupt some, and draw them into Schism; Is it not therefore Schism because it came from abroad, and arose not in the Congregation?

When the Schismatics of *Corinth* divided about their Teachers, could they do that in their Congregation? Or could they all meet in one Congregation for worship that renounced the Teachers? Could they that declared for *Paul* against *Apollos* join with *Apollos's* Assembly? Or they that declared for *Apollos* against *Cephas* join in worship with *Cephas*? Must they not make distinct Assemblies; yet were all Schismatics, tho' in several Congregations? So they that would not join in Communion with a poorer sort in *Corinth*, but Communicated without them, doth not the Apostle pronounce that also to be a Schism? Ἀνέω σχίσματα ἐν ὑμῶν ὑπάγειν. I hear 1 Cor. II. there are Divisions among you. Nor is it the less a Schism, if the peace of the Church, the love of the Members, and their Union is broken, tho' the subject matter of it should be Heresie, or Apostacy, which usually begin in Schism; so that the same Person was first a Schismatick, then a Heretick, and at last an Apostate.

They consent that division in Judgment is Schism in a Church; yet will not acknowledge, that Separation from the Church, upon such difference in Judgment is Schism. As if it were a greater fault to divide in a Church than to separate from it; as if it were not a greater Crime to divide from many Churches than to differ in one; as if it were Treason to differ and contend with Government, but none to fly off and rebel against it. What Conscience can be satisfied with such trifling? Who but themselves can believe that 'tis a Schism to divide one Congregation, but none to divide many Churches one from the other.

But the reason of this trifling is to defend their false Principle, and their pernicious Practices upon it: *That to withdraw from any Church upon a Plea of its Corruption, be it true or false, with a Mind to serve God, in the due observation of Church Institution, according to the light they have received, is no where called Schism, nor condemned as a thing of that Nature.* But 1. Who then can be guilty of Schism in

or out of a Church, if his own Opinion that others are in Error will defend him? 2. Such a Man will (according to this Position) be justified by darkness and error, if his light should hap to prove

Mat. 6. 23. darkness, as our Saviour supposes. 3. This Principle will defend both Papists and Quakers from being Schismatics, seeing they withdraw upon the strength of their own Light and Plea against us. 4. Nor could the People of *Corinth* be Schismatics, unless they believed their own Plea false; so that *St. Paul* did them wrong to charge them with Schism. 5. Then one may divide in, or from, any Church in the World, without the danger of Schism, if he can but accuse boldly. 6. A false Plea will defend from Schism as well as a true one. 7. This Principle will defend all the Donatists, Novatians, Miletians, and all other Schismatics, condemned for such by the whole Catholick Church, as well as it excuses the Independents. 8. Removing from any Church without dislike, or condemning the Church, is confessed to be no Schism by all sides, and with dislike and condemnation is no Schism say Independents, therefore there is no such Sin at all. 'Twas bold in them to lay down this Position, seeing it doth not only countenance Division and Separation in the whole Christian World, but also shews how their own People may lawfully forsake them.

9. 'Tis certain that no known Saint did ever practice by this Principle. Our Lord lived and died in the Communion of the *Jewish* Church, much corrupted in Doctrine, Discipline, and Manners, yet never separated from it, but taught his Disciples to join with and hear them. So was *Corinth* much corrupted in Doctrine, denying a Fundamental of the Faith; in Practice, coming drunk to the Lord's Table; and in Discipline, not willing to present an incestuous Wretch among them; yet he never separated, nor any of those great Apostles that were among them, which may justly make their Peoples Conscience to suspect the Principle.

Matt. 23.
1, 2, 3.

Yet more exactly to hunt out Schism, Independents say; 1. The Schismatick must be a Church Member, which is true; for a Pagan or Mahometan can't be a Schismatick, being not baptized into Christian Communion. 'Tis impossible he should divide that was never of the Body; but they mean, he must be of a single worshipping Congregation, to fit him for a Schismatick; but 'tis enough that he be a Member of the Catholick Church, made so by

by Baptism; for that unites him to the Body of Christ, all Christians being *baptized into one Body*, which makes him a Member; and then he may be a Schismatick in any Congregation where he can creep in to divide, and draw Disciples after him, tho' he do not communicate in that Congregation; as they did that went from *Jerusalem to Antioch* to instil false Principles into thole People. And a Church Member Excommunicate may be a Schismatick tho' expelled out of all particular Communion; because he is a Member under Cure. So also we judge Independents all Schismaticks, tho' they have left our Churches, being never lawfully discharged by the Catholick or National Church, of which they were Members by their Baptism. And so are the Papists among us Schismaticks, and the whole *Roman Church* is such, in respect of their Union with the Catholick Church, tho' they have much abused it.

2. They say the Schismatick is not so, unless he persist in his Schism; and they say true, but he is so till he amend, and give satisfaction to that part of the Catholick Church he divided; till when he is a Schismatick, let him go to any new Church or Congregation whatsoever; for shuffling about, or advancing new Notions, never expiate the Crime but heighten it; and the more they divide the Church, the greater Criminals.

3. They say the Differences Schismaticks raise must belong to Worship; we deny it not, taking Worship for Religion in general, for we think it lies not in Civil Concerns, but it lies not only in acts of Worship, but often arises about Discipline, as among us these eighty Years or upward. It was at *Corinth* in siding about Assemblies and Teachers; and sometimes about matters of Doctrine, seeing one may make Differences, and destroy Peace, and divide, before the matter comes to Heresie or Apostacy; and hath often been about chusing and placing Officers in the Churches.

The Schism of our Sects is a Popular struggle to bring in new fashioned Churches, and to destroy the old Christian Government of them.

4. They add, That Schism must be in a Church of Christ's Institution; which we readily embrace, for else 'tis no Church, and so can be no Schism; but then our Lord's Institution may be mediate or immediate, either by his own Words Instituting, expressed in Scripture, or directing his Apostles about it after his Resurrection, and before his Ascension, of which we have this account; That he was *seen of his Apostles forty Days, speaking of the things pertaining to the Kingdom of God*, which is usually the Title of the visible Church. In which Discourse 'tis very probable he appointed the first Day of the Week for Christian Assemblies in Divine

vine Worship, for we find it practised presently after by all the Apostles, without any Constitution otherwise expressed; as also the governing the Church by Bishops, Priests and Deacons in all future Ages, seeing we find those Officers named by the Apostles, and continued down in all parts of the Church, in all future Ages, without opposition (but what *Aerius* made in the Council of Nice, which is there condemned) until our late times, that the Corruptions of *Rome* had forced a Reformation, and then some greedy of the Revenues of Bishopricks, and others not knowing how to draw any of that Dignity to their way, contrived a new form of Government for the Church, to advance the common Presbyters to the first Dignity in the Church, which hath proved the great *Remora* of the Papist's Reformation, and crumbled the Catholick Church into scarce numerable Divisions.

But we find no Congregational Church instituted by our Lord. He that can were best to shew it; he ordained one only Independent Church, which is the Holy Catholick Church; he was sent as a compleat Evidence of God's Love to the World, to inchurch
Joh. 3. 16. all Believers in one Church; he was the Saviour of the World, and contrived how to bring all in it into his Body the Church, and accordingly ordained his Apostles to *go teach all Nations, and baptize them*; or as St. Mark, *Go into all the World, preach the Gospel to every Creature, he that believes and is baptized shall be saved*; and
Matt. 28. 19. adds this Promise, that *he will be with the Apostles, and their Successors, to the end of the World*. He never had so mean a Thought as to make one small Congregation to be the Kingdom of God; *Luke 13. 21.* his Design by his Gospel was to leaven the whole Lump of the World, to be the Kingdom of God; he thought the *Jewish* National Church too little for a God, and pulled down the partition Wall between the *Jews* and *Gentiles* (which two divided the whole World) and brought both into one Church: So that he made all
Eph. 2. 14 to be one Flock, as St. *John's* Gospel discovers, having but one
John 10. 16. Fold and one Shepherd.

2. Our Saviour (as far as appears by the four Gospels) never so much as named any other body by the name of a Church, unless it be this of the Catholick Church. He hath not so much as mentioned the Word Churches, lest People should imagine he constituted more than one: *Upon this Rock will I build my Church*. If it be of Christ's building it is but one; and to this one are the Keys of the Kingdom given, and to no other. So 'tis again; If there
Matt. 16. 18. be any Complaints, *tell it to the Church*, which is the last Judge, *Matt. 18. 17.* from whence lies no Appeal in matters of Religion but to Christ himself, who is the truly sovereign Judge. Had our Lord intended to have instituted particular Churches with the last Power of
Ap-

Appeals, he could easily have established them, by Nations, Cities or Towns, inferior to the Catholick.

3. And when Additions are made to this Church, they are still called a Church, as that *God added to the Church daily such as should be saved*, which would not be affirmed of any Congregational meeting in any part of the Earth; because no Convert was bound to go thither but such as lived nigh; nor were they in *Jerusalem*, to any Assembly there, that had as many in their Number as could meet for Edification.

4. In this Catholick Church our Lord established all his Ordinances; 1. In it he settled his Officers, having Ordained them to their Work: *He breathed upon them, and said receive ye the Holy Ghost. As my Father sent me, so send I you.* He sent me to Ordain you, I send you to Ordain others. Our Lord chose his Officers, and sat them in the Church, which made *St. Paul* tell the *Corinthians*, *God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, &c.* So he tells the *Ephesians*, *He gave some Apostles, Prophets, Evangelists, Pastors, Teachers, for the Edifying of the Body of Christ.* They were set in the whole Church to edifie it, where the Wisdom of the Church should see cause to dispose them: So that they might be sent to preach to the Heathen to Convert and Inchurch them, or to a number of Christians belonging all to several Congregations a thousand Miles distinct from each other, but now occasionally met at *Constantinople*, and may officiate to them while they stay together, giving good Evidence of a lawful Ordination in any Church of the World that rightly Ordains; or may Authoritatively in respect of the Church, as well as Charitatively in respect of any Congregation, supply their vacancy occasioned by Sicknes, Absence or Death of their Incumbent.

2. In this Catholick Church also our Lord established his Sacraments, commanding his Officers to baptize all Nations, and enter them into the Covenant of Grace, without respect to any particular Congregation. And so did *Philip* baptize the Queen of *Candace's* Eunuch on the Road, far enough from any settled Congregation, admitting him thereby into the Catholick Church, the Body of Christ, by which he was obliged to profess the Faith, and submit to all Ordinances of Christ, as far as he should have opportunity to enjoy them. And so did *St. Paul* baptize the Goaler and all his House at *Philippi*, and also *Lydia* of *Thyatira* in like manner, without joining them to any particular Congregation, but as now made Members of the Catholick Church, they were bound to Communion in all Ordinances as far as they could.

3. In this Catholick Church, our Lord established all the duties of Church Members, declaring them all brethren. *If thy Brother shall trespass against thee,* and Requiring them to love one another as Members of the same Body of Christ, and to pray together as they have opportunity; telling them, *If two of you shall agree on Earth, as touching any thing that they shall ask, it shall be done for them; for where two or three are gathered together in my name, there am I in the midst of them.* The promise is to two of you, referring to the Catholick Church mentioned before, v. 17. But God hath made no such promise to Schismatics, Hereticks, or Apostates, the like he presses on his Body to observe Peace with each other. *Have salt in your selves, and have peace one with another.* In the world they are sure of Tribulation, but among themselves they must have Peace. 'Tis our Lord's Legacy to the Catholick Church.

Joh. 14. 27. Peace I leave with you, my Peace I give unto you, of which all Divisions of it are breaches, if the Catholick Communion be broken. All other duties of assembling our selves together, Preaching, Praises, Thanksgiving, Church-watch, Inspection, Admonition, and whatever other Christian duties are established by our Lord in the Catholick Church, and bind all Christians to Practise as they can have conveniency in the nearest assemblies to our habitation. Christ directed not his Gospel to any little Divisions of his Church; which are occasioned by the light of Nature and humane Prudence, but to the Catholick Church, which contains every Christian in the World.

4. Our Lord enjoyns us to hold fast Catholick Union as far as it can be practised. He expresses his desire in words that exceed our apprehension, *that they may be one as we are,* who are always together. The Triumphant part of the Catholick Church makes but one single Congregation, for lauding and glorifying God; and when we have shook off our earthly Tabernacle, we shall also join in that one worshiping Congregation. He adds, *That they all may be one, as thou Father art in me, and I in thee; that they also may be one in us;* not only one in Love, but in holy Communion. Nothing but absolute impossibilities to join, can justify any divided Christian duties. Two Congregations would be unlawful, if the Christian Members could as well join in one. 'Tis the impossibility of meeting together for Edification, makes different Congregations lawful; what is of necessity necessity will justify, as Murder is no Murder, if it were impossible to avoid it, with the safety of our own life. 'Tis not any Institution of Christ immediately that makes single Worshiping Congregations lawful, but the impossibility of the whole or any great part joining together for their Edification. But then they must go no farther than necessity forces, seeing

seeing Necessity is to warrant it. Then to Separate in Government, and declare themselves Sovereigns and Independent, is evidently a breach of our Saviour's Rule, and will be Schism.

5. None of our Creeds, ancient or modern, do acknowledge any more than one Holy Catholick and Apostolick Church. The Apostles Creed, that most ancient *Form of sound Words*, as St. Paul calls *Tim. 1.* it, believes the Holy Catholick Church, which exists in the Communion of Saints, not in Faith and Love only, but in all other Christian Duties, as we have any opportunity; which shews separate Independent Churches a Heresie against a known Article of the Christian Faith, which *Tertullian* calls the irreformable, as well as irrefragable Rule of Faith. It must be a thing owing to prodigious Obscurancy of Mind, that a People that know their Creed so well, should fancy any other independent Church; they can't certainly imagine that their little Terrestrial Principalities should be the Church that the Gates of Hell shall never prevail against, seeing they are not yet older than the *English Brownists*; nor are these Churches (by their own description) any way like the Gospel Church. For 1. The Form of the Gospel Church is profession of true Faith, and submitting to Christ's Ordinances; but the Form of these Churches is an explicit Consent, by Word or Writing, to live together in the use of the same numerical Ordinances; which seems rather a Political Contrivance to hold their People together, than any Institution of Christ; there being not one Instance of any such Church Covenant in the whole Testament; nor was there any such thing in the Old Testament; for there the Children were in the Church by Circumcision, as ours by Baptism; nor do their own Children enter by explicit Consent, but are born Members, and all their Children are baptized but such of them as are Anabaptists; nor doth it seem necessary, for a Child born in a Kingdom is a Subject, receiving Protection from the Government against his own Father or Mother, that they shall not kill him, but at the Peril of their own Lives, before he hath engaged Fealty. The Gospel leaves a Man indefinitely to join with any Congregation where he lives, and can perform the Duty of a Member, leaving him Liberty to remove as his occasions require. And he may join where he comes, and 'tis Schism in any Congregation to refuse a baptized Persons admission to Worship and Ordinances, unless they can object Excommunication, or some other Enormity against him, his Baptism and Cohabitation giving him the Title. Hence St. Paul made an Assembly out of several Churches *Act. 20. 18.* and preached and prayed with them at *Miletum*, as if they had *ad finem*. been his own single Congregation.

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2. These Mens matter of their Congregational Churches are visibly professing Saints ; but the Matter of our Saviour's Church were great but penitent Sinners : He was amongst them as a Physician amongst the Sick ; he came not to call the Righteous but Sinners to Repentance, and Publicans and Harlots entred into his Kingdom, while the seeming Saints, Pharisees and Scribes kept out. He received *Mary Magdalen* into his Communion, and *Matthew* the Publican to be his Disciple. The Church of *Corinth* were taken out of most wicked Men, namely, Adulterers, Thieves, Drunkards, Revilers. Of them, 'tis said, *And such were some of you, whom they washed in the Water of Regeneration, sanctified with the Holy Ghost, and justified in the name of Christ.* And *St. Paul* says of the Church of *Ephesus*, that when he called them, they were *dead in Trespasses and Sins, wherein in times past they walked, according to the Course of this World, according to the Prince of the power of the Air ;* and acknowledges himself to be one, *Among whom also we all had our Conversation in times past in the Lusts of our Flesh ;* he was a bloody Persecutor, yet taken in to the Churches Communion. The like he says of the Church of *Coloss*, having reckoned up the Sins to be mortified, that *in them they also walked sometime, and lived in them.* The like he confesses to *Titus* of all the Churches, and especially the Teachers ; *We our selves also were sometimes foolish, disobedient, serving divers Lusts and Pleasures ; living in Malice and Envy, hateful and hating one another, till called into the Church.* *Philip* scrupled not to baptize *Simon Magus*, on his saying he believed. Our Lord took in bad Men to Regenerate them : but Schismaticks cull for good Men to countenance their Schism.

3. Our Lord ordered that his Church should be gathered out of the World. He bad them *go into all the World to teach and baptize ;* but Schismaticks go into the Church. Not one that Christ made a Member of his Church was baptized before, but these take them all out of baptized People ; by which they add to the guilt of Schism that of Sacrilege and Church-robbery, stealing the Sheep from the true Shepherds, and plucking them from such Pastors as *the Holy Ghost hath made their Overseers.* They enter on other Mens Labours, and pervert whom they have Converted, learning Men to be Disobedient to their true Guides and forsake them ; raising Cavils to beget Suspicions of their Guides, appointed of God by his Church, as if they meant to betray them. Christ chose out of Unbelievers that never professed the Faith ; these out of Believers that ever professed the Christian Faith and no other. They gather from a Church which they own to be Professor of the true Faith, and in which *Owen* acknowledges

knowledges that they received Regeneration, and Baptism the Seal of it. A most ungrateful Return for so great Favours! No People pretend more to a tender Conscience for Christs and Gospel Institutions, and few take less care to observe them; and their notion of Schism, seems craftily designed for their own security, for they affirm he is no Schismarick, that makes no divisions in his own Congregation, tho' he sets all other Churches in the World in a Flame.

4. Our Lord made his Church to be the Judge of all the Members in it, and all their differences, as appears by those words, *If thy Brother trespass against thee, and will not hear thee in thy Person, or in some greater meeting, tell the Church.* Christ looked on all Christians as Brethren, and so he calls them, *strengthen thy brethren*, all Christians that need it; but these Churches of Mens making are Independent, and subject to no other Censure but their own, so that Independentism is a Fortrefs that secures all sorts of Men and Doctrines, from any judgment but their own; inso-much that there is no means left to Reform them, if themselves do not incline to it, having the sole power of Censures in their own hand. And hence our Popish Meetings uphold Popery, and Anabaptists their Errors, and Quakers their inward Christ, and no Sacraments. And if there happen any more cursed Principles, those Congregational Churches (as they call them) can defend all; so that our Lords Church (in their opinion) cannot reach them, but themselves will be Judges in their own Cause. By which it appears the greatest Councils, and deepest Consultations of the most holy Men in the World, gain no authority over them. And if the Members of their little Common-weals be oppressed, they can't Appeal, but must sit down with their wrongs; by which it appears, what they think too much to intrust the whole Catholick Church withal, they think not too much for themselves; tho' they decry Arbitrary Power in all Empires, Kingdoms and States, yet in their own dear selves they approve it. An insolent Privilege that no Church from our Saviours time, till the Rise of *Brownists* amongst us, did ever claim.

Math. 18.

17.

Luc 22.32.

Math. 23.8

all ye are brethren.

The usual Objections, by which these Men hope to defend themselves, are,

1. Their complaint against Impositions in indifferent things.
2. The Corruptions of the Church Members that hinder Purity.
3. They affirm Christ instituted no Church, but particular Congregations. The first is the product of wantonness, or want of better Arguments; for indifferent are not evil things, and therefore a good Conscience can't keck at them. They that can bear

1 Cor. 13. 7. nothing, want charity, that beareth all things; and Patience, without which no man is fit for any Society.

1. No Church ever did, or can subsist, without Impositions of time, place, order, and decency, and so St. Paul directed, that
1 Cor. 14. every thing be done decently and in order, in the Church of Corinth.
40. And he urgeth Church Customs to bind the Members of the Church.

1 Cor. 11. If any man be contentious we have no such custom. If Members
16. will be contentious about such things, they are thereby Schismatics.

2. Such would have been Schismatics in the Primitive Church, for many things were imposed of this nature among them, as the
Job. 13. 14. holy Kiss; the Love Feasts, the use of Oil in Visitation of the sick,
1 Tim. 5. 10 their washing one anothers Feet; these and such like are heavier than any imposed in the English Church.

3. And must have been Schismatics to all Churches ever since till of late this wanton complaint was set on foot. There were forty before the Reformation, to one now, and the Complainers were but few, and their offence was at the vast burden of them, yet they separated not on that account, but for Rome's Idolatry.

4. Nor is it lawful for a Church to remove such Impositions as are here used upon the clamours of Schismatics, for that were to be defective in these Rulers duty; for if there be a necessity in general to use some one or other, the Rulers must chuse what is most decent, and tends most to Edification. If therefore Worship must be performed in some Posture, (as 'tis certain it must) they must determine such a Posture, as is most agreeable to the Service, be it Kneeling, Standing, Sitting, or Prostrating. If some Cloaths must be worn in Worship, the Rulers may not suffer fanciful Men to appear as they please, to render their Ministration Ridiculous, nor Nauseous, but to comply with the Commands for Decency and Edification; and all are to rest in their determinations under the peril of Schism. If any mutinous body of Clergy, or Lay, should rise up against them for it, they would be as true Schismatics, as Corah, Dathan and Abiram; who strived to over-rule their Rulers, and to have what Government they pleased over them. And if Seals, Marks and Signs be in general necessary to mark out Property, and to testify Conveyance; then the Rulers may appoint what sign shall be put on, as the Testimony that Members are received into the Congregation of Christs Flock, and may order the mark for the Sheep that is Analogous to their Profession, and what could they order better than the sign of the Cross to the Professors of the Cross of Christ, which is their glory.
Gal. 6. 14. Besides, why should Men strive to make this Church Schismatical from the ancient Churches, that defended our Religion with their Blood. St. Cyprian that early, and glorious Martyr of Christ, often

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mentions the *bis notatæ Frontes*, the twice signed Foreheads of Christians, shewing that not only the Baptized but also the Rebaptized were signed with the Cross in their Foreheads, which confirms that all Orthodox and Heterodox Christians agreed in it. It seems Confidence enough in a few Mutinous People to quarrel with the present Rulers, for a custom, Consecrated by the submission of the whole Catholick Church, from the very beginning; having no Law nor Gospel to alledge against it, but baiting it with the noise of tender Consciences, as Bull-dogs trained up to worry a reasonable Custom, grounded on nothing but the Clamours, some of their Predecessors in Innovation have made against it. King *James* in the Conference at *Hampton-Court*, told the complainers against the Cross, that they disallowed all things abused in Popery, but could not answer the Papists Objections about the novelties they would run into; and shewed his dislike that they should measure Religion by its opposition to Popery. In a word they that refuse to obey them that Rule over them in indifferent Impositions, will much less obey in any hard things; as to abstain from meat offered to Idols, from things strangled, and from Blood, which yet the Primitive Church did. Men so nice will make but bad Members of a common-weal, and worse of a Church; and are most like to entail War and Blood upon the Church and Nation where they live, of which we have felt too much already, and see just cause to fear more. If Impositions make Imposers Schismatics, 'tis when they impose Idolatrous or Tyrannical Commands, but can't be in imposing Indifferents, for that would make all Church Rulers Schismatics, nor can the Authority of Conscience make Imposers Dividers, for Consciences may be mistaken, and twenty are so, to one that is right. The *Jews* Consciences did utterly disavow believing in Christ, but God was well pleased with it; and they justified killing Apostles, which God condemned. Conscience is *Joh. 16. 22.* oft instructed, as *Billingsgate* Women instruct each other, by noise and slander, especially when those we call godly slander in their Sermons, as that the Surplice is the smock of the whore of *Babylon*, and the Pastors are Priests of *Baal*.

2. They complain that the Corruptions of our Church hinder Purity of Ordinances, therefore they must leave them. Dr. *Owen* pag. 270. in his Treatise of Schism tells us, *If any Society (whatsoever it hath been heretofore esteemed) is not capable of Reforming, I can't look at it as a Church of Christ.* And so elsewhere before, *If Mens Profession be contradicted by practice, it gives no Privilege.* And again, *I shall never acknowledge them for Christians but Enemies to the Cross of Christ, Traytors and Rebels.* Here the Schism begins and ends in separations. Such Indignations against particular Men might be

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be used (it may be) without offence in Sermons; but to write, Books of Controversy, and there, Dictator-like, to pronounce Judgment upon Churches, (tho' corrupted) is very bold. For 1. Such Congregations are still baptized Christians, and tho' Reformation be necessary, yet Rebaptization is not. 2. If the Corruption be in Morals, there is no Church free from it. 3. Their Children may be baptized by virtue of their Parents Right, tho' thus corrupted. 4. The Separatists may hinder their Reformation, by drawing away their most useful Members for that end, and then themselves cause what they complain of. 5. These People so aspersed are still Professors of Faith, and Obedience to our Lord Jesus, and join in the same specifical Ordinances with the Holy Catholick Church, which is the *Ratio formalis* of that Church, and so will be a true Church still, with their many Errors in Life, after the Doctor's Censure passed on them. 6. Nor is it possible for them to be Rebels and Traytors, if they were not Subjects of God's Kingdom; for he that is no Subject to a Prince, may be his Enemy, but can't be a Rebel nor Traytor. 7. But what if the Corruption be in lesser matters, of Doctrine or Discipline, must they presently be pronounced no Churches? Is not this to pretend to greater Purity than Christ and his Apostles ever did? Did our Lord separate from the *Jewish Church*, for the gross Corruptions of it, both in Doctrine and Discipline? Did *S. Paul* separate from *Corinth* for their denying the Resurrection, an Article of Faith? Or for their Distractions of Discipline? Or for their Fornicating, Covetous, and Incestuous Practices? Nay,

1 Cor. 5. 11. doth not he call them brethren still? *If any Man that is called a Brother, be a Fornicator, or Covetous, or an Idolater, or a Railer, or a Drunkard, or an Extortioneer: 'Tis better for us to take Example from Christ and his Apostles, than from the Doctor.*

Greg. 1. 2. in Ezech. hom. 16. 8. We may do well to take Example by the Ancient's. *Gregory the Great*, gives the Character of the Church in his time, not much unlike ours. *Videmus multos intra ejusdem sanctæ Ecclesiæ, in superbiâ erigi; in carnis voluptate dissolvi, acquirendis terrenis rebus inhiare, imperante avaritia mare transire, deservire iracundiæ, jurgiis vacare, proximos quos prævalent ledere; sed quia eos sancta Ecclesia tolerat ut convertat, quasi in arcæ latitudine deorsum bestie morantur.* We see many within of the same holy Church, to jet in Pride, to be dissolved in carnal Pleasures, to gape after Worldly wealth; to Plow the Sea at the Command of Covetousness, to be slaves to Rage, to be at leasure to Rail, to wrong what Neighbours they can: But because the holy Church tolerates, that it may convert them, they are as Beast in the breadth of the Ark below continued; the Church kept them as Beasts in the Ark to convert

convert them, and therefore neither turned them out by Excommunication nor left them by separation; so different were those Mens charity from ours. 9. What if the Church think them not to be errors, which these Men account Errors, whether may not the Church have a fair Trial, whether they or the dividing Members be in the Right? We had many Trials in dispute with *Rome*, and a fiery Trial at last. A National Church is not to be condemned by Ten or Twenty Dividers. If Men divide from a National Church, on pretence that Christ Instituted no Church, but a single Congregation, may not the Catholick Church hear and judge the difference if they please? or the Question be put, whether Christs Sacraments are to be continued in the Church, must the Quaker be Judge over the Church, or the Church over him? And if after Trial the Quaker be condemned, is he not then a Schismatick if he separate? If the *Socinian* divide from this National Church, because it holds Christ to be Eternal God, and this National Church or Catholick, give Judgment against him, yet he separates, is not He then a Schismatick in separating, as well as a Heretick in his Judgment? Lastly, Why should our Parochial Churches be judged incapable of Reformation, we hereby Invite, and Invoke the Dissenters to quit the Schism in which they live, and to join with us in Reforming our Parish Churches, which we think possible to be performed. 1. Because we find the greatest Sinners have been converted by the Gospel. 2. That God will not continue his Gospel, where he foresees no good can be done, for then he Removes his Candlestick from that place. 3. That there are some Men will come in at the Eleventh hour. 4. God is ever ready to infuse great light into the Understanding, and great Power into the Will to work a change. He quickned the Ephesians *that were dead in Trespasses and Sins*, and ours are *Eph. 2. 1.* not worse. 5. Experience proves they are capable, by some that turn from their evil ways in most Parishes, and the rest have mutable Wills, when Grace shall lift at them. We hope that brilliant zeal and good Example will go far in the Undertaking, when they shall be applied.

There are some people that allow nothing for Religion, but a parcel of starched Language in set Cants, and a whining complaining Carriage, and a demure Look, attended with frequent Sighs; and esteem a jolly pleasant Conversation, intermix'd with Laughter and Jocks, to be a clear proof of Irreligion and Profaneness; neither of these are Religion, but effects of Mens Constitutions; the first owns Melancholy for its Root, the second a Sanguine Temper, which Reformers must not pretend to alter, but to govern, and secure from Excess; the not-minding;

minding this, makes Men think Parochial Congregations worse than they are. Besides, the Hypocrisie of the last Age, that appeared so thread-bare in Pretenders talking of Religion, hath made both Gentry and Clergy ashamed to talk much of Religion in Company, least they should be taken for wretched Dissemblers (as those People proved themselves) tho' they are serious lovers of true Religion.

However, let none be afraid to return to Parochial Communion, for Corruptions in Manners only disgrace a Church, but neither pollute the Faith nor the Ordinances of God there administered; and 'tis in that Faith and Ordinances we desire Men to join with us, so that they can receive no prejudice in Piety by Communion with us.

3. They affirm that Christ instituted no Church but particular Congregations; which if it be true, there is no necessity of Union, nor no Sin in dividing. But we have shewed before, that our Lord instituted no Congregation Church, but necessity of joining in God's Ordinances forced Congregational Meetings; because all Christians could not possibly meet together in one place, Christ called forth the Catholick Church, and declared its use for the Communion of Saints, and bound them to his Ordinances in that Communion. Nor is there any Law to oblige Christians to join in any single Congregation, but the Laws of Communion in the Catholick Church, which are all indefinite, and enjoin us to no single Congregation, but to close with that Communion where we live, which the Duties incumbent on Members, and their Convenience and ease in performance direct them to. Hence *St. Paul* living at *Jerusalem*, essayed there to join himself to the Apostles, as he had done before at *Damascus*, where he received his Baptism from *Ananias*. 'Twas Disciples those first Christians joined to, where-ever they came; these vain pretences of sovereign Congregations were not known in those Days; nor were they shy of him, as not of their Congregation (as some Men infer) but as no Christian, but a bloody Persecutor. *They believed not that he was a*

Act. 9. 26. *Disciple*; that is, not one baptized into the Christian Faith. For when *Barnabas* cleared that to them, he had the same freedom there, as at *Damascus* before. The New Testament hath no Prohibition against any Christian, to join in Communion where he comes, if he can make it appear he is baptized.

v. 19.

Ib. v. 26.

The great Duty of Christianity is, *Thou shalt worship the Lord thy God, and him only shalt thou serve*. This may be practised as usually in a single Congregation; but so it may also in your Closet, in a private Family, at a Baptism on the Road, as *Philip* did, or in the Gaol, as *Paul* did, or among Heathens, as all the Apostles,

files did, in Preaching to them and Praying with them; or as those Assemblies do when Preaching and Prayer is made before the Lords or Commons, or the Lord Mayor and Aldermen of London, and many others, where all or most of the Members are of several Congregations; yet these are all lawful worshipping Congregations, as Members of the Catholick Church, and may, and often do Communicate in all Ordinances together; which cannot be justified but by Communion of the Catholick Church. If we are mistaken in this, so have all the Churches in the whole World, since Christ, been mistaken till Independentism arose with its new Light; and so are our Creeds too, that believe one Catholick Church; and so have the Scriptures been mistaken too, that promise, *Upon this Rock will I build my Church, and the Gates of Hell shall not prevail against it*; which yet hath and may still prevail against all particular Congregations, as is plain by *Jerusalem*, where the Promise first appeared.

In truth when Dr. Owen strived to make an accurate Definition of the Church, to fit it to his new Cut, he falls in with that of the Catholick Church; he says, *The Church is a Society of Men, Owen of called by the Word to the Obedience of the Faith in Christ, and joint Schism, p. Performance of the Worship of God in the same individual Ordinances, 202. according to the Order by Christ prescribed*, which is the adequate Definition of the Catholick Church. But his single Congregation hath not all the individual Ordinances; for Excommunication is one, and that is too much for a single Congregation in the Judgment of all the Reformed Churches abroad but *New England*, and was never lawful in any Diocesan or Presbyterial Church, nor in any of the Ancient Churches, because it delivered up to Satan; which is too great a Power to be entrusted to a single Congregation, who are for the most part Ignorant, Passionate, and Factious, especially when there lies no Appeal from their Sentence, as Independentism supposes.

These Men do sometimes nibble at the Churches Ordination, knowing that themselves are no Ministers of Christ, unless they can overthrow the Churches Ordination. Dr. Owen says, He can't *Schism p. own a Minister whose Ordination is from Rome. But 1. May 195. not God own such tho' He do not, as long as they keep to God's Ordinance, and have shook off their Corruption? 2. Doth Rome Ordain as Popish or as Christian? 3. Did the Pope institute Ordination or did Christ? 4. Did not the Roman Church Ordain before its degeneracy into Popery? 5. May not we say, I believe in God, tho' the Pope said so before us? 6. May we not as well renounce their Baptism as their Ordination? Was not Baptism loaded with their Superstitions as well as their Orders? 7. Were*

not all our Reformers Ordained in that Church? Did any of them ever renounce, or so much as scruple them? 8. Can we scruple the Papists Ordaining as Officers of the Catholick Church any more than their Preaching, Praying, Worshipping, and believing in God, as Members of the Catholick Church; and if we can practice these Duties after them, being freed from their Superstitions, why may we not succeed in their Ordination also, as of Christ's Institution? What is of *Rome's* Invention we may reasonably call Popery, but what is of Christ's Institution we ought to call Christianity: A Jewel found in the Dirt is still a Jewel, and to be prized. The *Jews* never scrupled to receive their holy Vessels of God's appointment tho' they had been in *Babylon*, and set them up again in their Temple. But this (tho' evident truth) is a hard Stone that Sectaries can't easily digest, seeing if this be true, their People have no Ministers but irregular, no Baptism, no Eucharist, nor any Fellowship with Christ but what is dubious; because all this depends on their joining with Christ's Ministry, in despising whom they have despised Christ. We hope when the Conscientious of them shall yield to these Truths, they will join with us in our Holy Design of Parochial Reformation.

They farther seem to see some glimmerings of Relief against Schism, by a Persuasion that they cannot be in any Church without their own Consent, and therefore can't be Schismatics as never being of the Body. This hath been considered before, but at present we say, 1. That Christ never enjoined Christians to promise that they would live and die with any single Congregation in his Worship, but to live and die in the Catholick Church. 2. Nor was that explicitly promised but implicitly imply'd in the Covenant of Grace, when they entered by Baptism. 3. Such a Promise is a heavy clog on a Christians Liberty, and may be destructive to himself and Family. 4. A Man may be as well a Member of a Church, by being born and baptized in it, as he is a Subject to a King, and Member of a Kingdom, by being born and protected under him in it. 5. Children are in the Independent Churches without, and before any explicit Consent can be given. 6. And so were all Members of the Jewish Church, being Circumcised the eighth Day. 7. All that join in Ordinances do thereby give an implicit Consent to be of that Churches Communion. 8. Where we join to be taught, or catechized, or to receive Sacraments, of that Church we are, and that Minister rules over us, and to him we owe Obedience; and 'tis he that the Holy Ghost hath made our immediate Overseer: This is the Watchman that watches for your Soul, and must give account for it to the chief Shepherd. To withdraw your self from him, is neither

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to submit nor obey him; 'tis to break our Saviours Rules, and to despise that Conduct you are placed under; and they that do so despise Christ, and the Father that sent him. To separate wilfully from such Guides, or to be seduced from them is Sacrilege in you and your Seducers, and the inexcusable Sin of Schism; so is also a revolt from a true National Church, of which you were formerly Members, by uniting to it in some particular Congregation of National Constitution; for tho' Christ did no more appoint a National Church than he did a Congregational, yet the same necessity that forced a Congregational for Worship and Sacraments, forc'd also Diocesan and National Churches for Censures and Government. Seeing 'tis evident by the Light of Nature, that great Bodies can better defend and support themselves, and govern, than lesser Bodies can do; and there is the same reason particular Nations should have one and the same individual Worship, as there is that Congregations should join in the same Numerical Worship and Ordinances, the better to glorify God, and to expel Schisms and Divisions (if possible) out of the World. But 9. What benefit hath a Congregation by Oath, Covenant, or any other way of declaring explicit Consent, seeing their great Doctor tells us, *They think it lawful for any Member of their Church to depart, if the Church be not reformed in their Light, according to Schism. p. the mind of Christ; which hath cut the Band of their Church Co-259.* Owen

venant as well as all others. But then what use is there of the Power of the Keys, seeing all may go in and out at their pleasure? And to what purpose serves the Sheepfold if the Sheep must be kept in no bounds? Or is it their Right to bind and loose themselves at pleasure? Dear Jesus, what scorns do such Men put upon the Discipline of thy Holy Gospel! Is not this to play fast and loose with God? Devout Souls ever esteemed themselves dedicated to God by the Ministerial Office in Baptism, and as Members incorporated in the Catholick Churches holy Communion, there to abide with God for ever; and to draw off was to desert God as well as his Church, and usually was called Apostasie, because such Men did also recede from the Faith; but now Men recede from Love and Communion, and so it passes under the name of Schism, but as to the desertion of God 'tis the same in both.

We have been the longer in this Conclusion about the Nature of Schism, foreseeing that it is like to prove the greatest obstacle to the holy and charitable Design of this Treatise, and do intreat the Reader not to despise it as impracticable, till he hath weighed all the parts of it, and found it too light, and then to think upon some better way, for the end is absolutely necessary.

POST.

POSTSCRIPT.

IF the Reverend Fathers and Guides of the Church in Convocation, shall think fit to Authorize this, or any other such Model for Parochial Reformation, and the invited Sects refuse it, they may take notice, 1. That the Church will hold it self blameless of any mischief that may follow the many Sects and Divisions upheld amongst us. 2. The several Sects must own, that they divide from a Church labouring to establish and fix sound Doctrine and serious Piety in the Nation. 3. They may expect that the Civil Powers will esteem them real Enemies to Peace and substantial Goodness, that use shews of Religion for a Cloak of Maliciousness. 4. That 'tis the Judgment of Wise and Good Men, that if any attempt be made, to alter any considerable thing in the Doctrine or Discipline established, more than to put the Laws and Constitutions of the Church (too long neglected) in due Execution, it will drive Grave and Serious Men (too much offended already at our unsteadiness in Religion) into Popery, finding no rest among us, and the rest into Deism, believing no Revelation true, that Men can change, scruple against, and alter at pleasure; and will prove a great obstacle to our Invitation to the Romanists; which is to follow, seeing they can tell us we know not yet our own Minds, nor what we invite them to. 'Tis pity we are not of the Mind of that glorious Emperor *Constantine the Great*, in his Epistle to all the Churches, declaring, *That he thought himself chiefly bound to aim, that among all the most Holy People of the Catholick Church there be one Faith, sincere Charity, and an uniform worship towards Almighty God observed.* To effect which he called the Council of Nice.

Euseb. Vi.
in Const. l. 3.
c. 17.

F I N I S.



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